SPECIAL NUMBER

OF

THE PILGRIM

OF

OUR LADY OF MARTYRS

XVIII. YEAR. AUGUST, 1902. No. 8.

AURIESVILLE.

On Sunday, August 24, there will be a remarkable ceremony at Auriesville, New York. There, on the hilltop overlooking one of the beautiful scenes of the Mohawk Valley, in a fane gleaming white under the sun, a statue representing in marble the figure of Christ departed, resting on the knee of His mother, will be unveiled and blessed, and near by a massive crown of thorns in gold and precious gems will be placed as the votive offering of hearts to which this Pietà, as the group is called, is the most perfect expression of motherly piety.

The place is famous for historical and sacred associations, which this ceremony in veneration of the Mother of Sorrows will fittingly commemorate. It was, in 1642, the scene of the torture, captivity and labors of the first missionary to the Mohawk Indians, Isaac Jogues, the death and burial place of his companion, Rene Goupil, and the birthplace of the Indian maiden, Kateri Tegakwitha, who lived so innocently among this savage people as to deserve the name "Lily of the Mohawks." It was the scene of the torture of Bressani, another missionary, in 1644; of the death of Father Jogues, in 1646, and, a year later, of several Indian Christian neophytes. The first of a series of fourteen missions established among the Indians along the Mohawk Valley, it was opened on the Feast of the Holy Trinity in June, 1646, under that august title, by the one whose own sufferings and death on the spot deserved for it even then the name by which it is still most commonly known: the "Mission of the Martyrs." (1)

(1) Isaac Jogues, Life, pages 186, 189.

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Auriesville is a station on the West Shore Railroad about forty miles west of Albany, and fifty east of Utica. Fonda, the Montgomery county seat, is the nearest town of importance. About four miles up the Mohawk River is a New York Central Railroad station, at which most of the express trains stop. The village had different Indian as well as Christian names. Ossernenon (Osserion, Oneongioure) it was called when Jogues was brought there first, August 14, the eve of the Assumption, 1642. Auries, too, is an Indian name taken from the last of the race known to have lived where the village now stands. Its chief point of interest is the site which was once a mission, but which is now a shrine; for where Jogues and Goupil and many Christian Indians suffered torture and death for the faith a shrine now stands erected to their memory, but dedicated to the Queen of Martyrs, until such time as we may be permitted to venerate them as saints and dedicate a temple in their honor.

It was under a title like this that Our Lady was first venerated in the Mohawk Valley. At least, the meaning attached to the name of her first statue which was brought to the Mohawks when their village was at St. Peter's, above Fonda, was "Virgin Faithful," Notre Dame de Foye, though "Foye" would seem to have been the name of a town near Dinant where she was specially honored, and whence also statues similar to the statue venerated there were sent to many places in Europe and to the missions in America. At any rate, it was suggestive of the fidelity of Our Lady in life and in death, not only to her Divine Son, but to all her clients; and the missionaries had good reason to be grateful for the fervor manifested by the Indians on the advent of this statue. In 1676 Father Bruyas wrote in the Relations:
"Since we have this precious treasure in our possession, the church of the Mohawks has completely changed its appearance. The old Christians have regained their fervor, and the number of the new goes on increasing day by day."

A tribute altogether similar to this might be paid to the many devout people who visit Auriesville in pilgrimage. Since the simple shrine of Our Lady of Martyrs was erected there in 1885, every year has witnessed an increase in the number and extent of the pilgrimages made thither, and not the least, nay the chief, attraction there has been the Pietà, simple and inartistic though it be, which represents the Mother of Christ in the climax of her sorrows. It was this that led the pious originator of the crown

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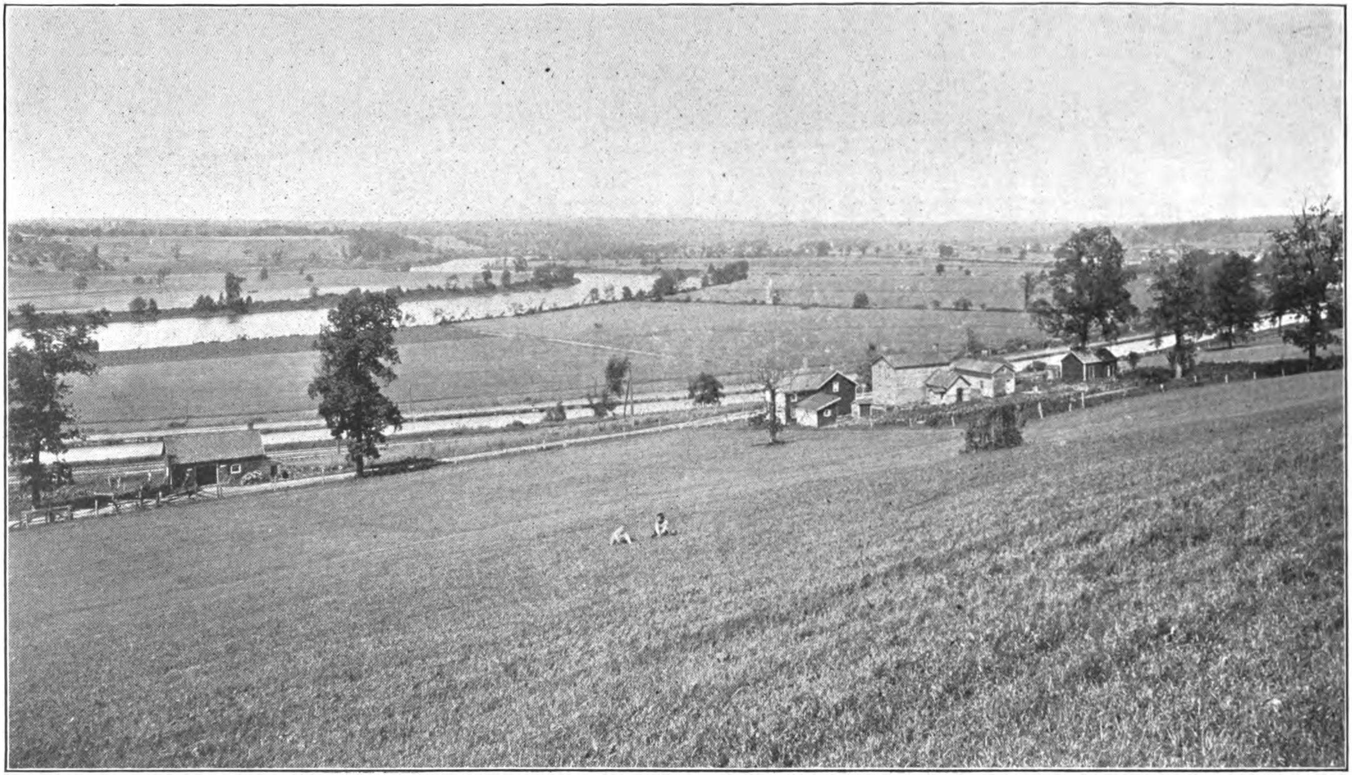

VIEW OF THE VALLEY FROM THE HILLSIDE.

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to contribute for it the first bits of gold, and it is this that has induced us to provide for the shrine a statue worthy in every way of the traditions and beauty of the place as well as of the devotion of the donors.

On Sunday, August 24, then, this statue will be blessed by the Right Rev. Bishop Thomas M. A. Burke, D.D., of Albany, in the presence of pilgrims assembled from every part of the Mohawk Valley and the adjacent country, as well as from more distant cities. The statue is after the design of Achterman in the Cathedral at Münster. It represents Our Lady bending over her Son's body reposing in death. One knee on the ground, with the other she is supporting her precious burden. The group is perfect, the central figure of our Lord attracting the gaze of the spectator only to direct it to the form of the Mother, in whose sad features one reads unerringly the meaning of the statue. Placed over an altar erected on the brow of the hill within an octagonal colonnade, it overlooks a scene of surpassing beauty, recalling the words of DeVere :

The Saviour from the Cross they took;
  Across His mother's knee He lies;
She wept not, but a little shook
  As with dead hand she closed dead eyes.

* * * * * * * *

The Saviour from the Cross they took;
  Across His mother's knee He lay,
O passers by, be still and look!
  That twain compose one Cross for aye.

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The Story of the Crown.

One of the most touching and beautiful features of the devotion paid to Our Lady of Martyrs in her Shrine at Auriesville, has been the spirit of pious emulation manifested by Catholics throughout the country, in their efforts to make a crown worthy of her statue. To this end her clients have contributed their jewels —many of them treasured heirlooms, associated with all that is holiest, dearest and tenderest in life, as pathetic letters, accompanying the gifts, attest.

Fused, as this is, of metals, precious intrinsically, but infinitely more precious for the sacred memories they represent to the donors, the crown of the Queen of Martyrs will be aptly and uniquely symbolical of the love and self-sacrifice of her children and subjects. The very pathos of tragedy breathes through these letters, every one telling its own tale—some of grateful thanksgiving for favors received, some of trustful petition for favors hoped for, others of pure zeal for our Lady's honor and glory—all of fervent devotion to the Queen of America's glorious martyrs. The donated jewels suggest and represent every epoch of life, every dream and hope and aspiration of the human heart, from the young graduate's medal of honor to the engagement and wedding ring of maid and wife, the birthday gift of brother or sister or friend, the death-bed legacy of father or mother. "Dear Reverend Father," wrote the lady who originated the project of this coronation, "to-day I send you four medals, the offering of my sons to the shrine at Auriesville. I hope they may be the beginning of a crown for the statue of Our Blessed Lady of Martyrs. Two of the medals are given in honor of Our Lady of Guadaloupe, and the other two in honor of Our Lady of Perpetual Help."

This was the beginning, and so rapidly did offerings of gold for this purpose flow in that it was necessary to limit the time for receiving them to a few months. Later on, as the plan for the crown assumed larger proportions, other contributions were received, with the understanding that whatever could not be used for the crown would go to make a chalice. "I have a five-dollar gold piece, dated 1853," wrote a person from Northfield, Vt. "It belonged to my mother, who died in 1868. She gave it to my sister, who let my brother have it, and he kept it until his death in 1890, when he left it to me together with his watch

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chain, to which it is attached. I value it very highly for its associations, but will give it for our Lady's crown, if it will be accepted."

Another person writes from Syracuse, N. Y.: "With this note you will find a ring for our Lady's crown. The ring is very precious to me for three reasons: it was the first piece of jewelry I ever wore; it is my graduating ring, and, greatest of all, it was a gift from my father, now dead. If it may form a part of that crown how much more precious it will be!"

Yet another writes from Tremont, N. Y.: "I send this pin as a donation for the crown of Our Lady of Martyrs at Auriesville, for a special favor." While a poor Irish girl writes pathetically: "You will find in this package one gold sovereign. It is the only thing I had to remember old Erin by, but I am glad to send it to our Lady's crown." In like strain is the following: "I send you two rings to be used for the crown of Our Lady of Martyrs. One was a present from a sister who has since died. The other is made from a piece of gold I brought from my home in the Green Isle. I send them in honor of Our Lady, Refuge of Sinners, that she may obtain the grace of a happy death for a poor exile of Erin."

A widow writes from Chicago: "I send the enclosed earrings, a gift from a loving husband, now dead. I wish them to be used in the crown of our Lady at Auriesville, in honor of Our Mother of Perpetual Help, from whom I have received many favors, and for the reform of two young men, who are the cause of great trouble to their parents."

There are some things that money cannot buy—things that suggest "thoughts that do often lie too deep for tears." Just such things are the priceless heirlooms of maiden and widow and wife, of orphaned childhood and bereaved parents—the trinkets of love and affection—the ring, the necklace, the bracelet, the earring, the pin, the brooch, hallowed by sacred association; yet they have been ungrudgingly given to crown our Lady's statue. What a crown that will be! How much of human pathos and human tragedy it will represent! How many tears and heart-pangs, how much of suffering and self-surrender it will symbolize, all laid in loving homage at the feet of her who was the Mother of Sorrows and is the Queen of Martyrs!

So the touching letters continue: "I send my wedding ring as an offering for the crown of Our Lady of Martyrs. It is a

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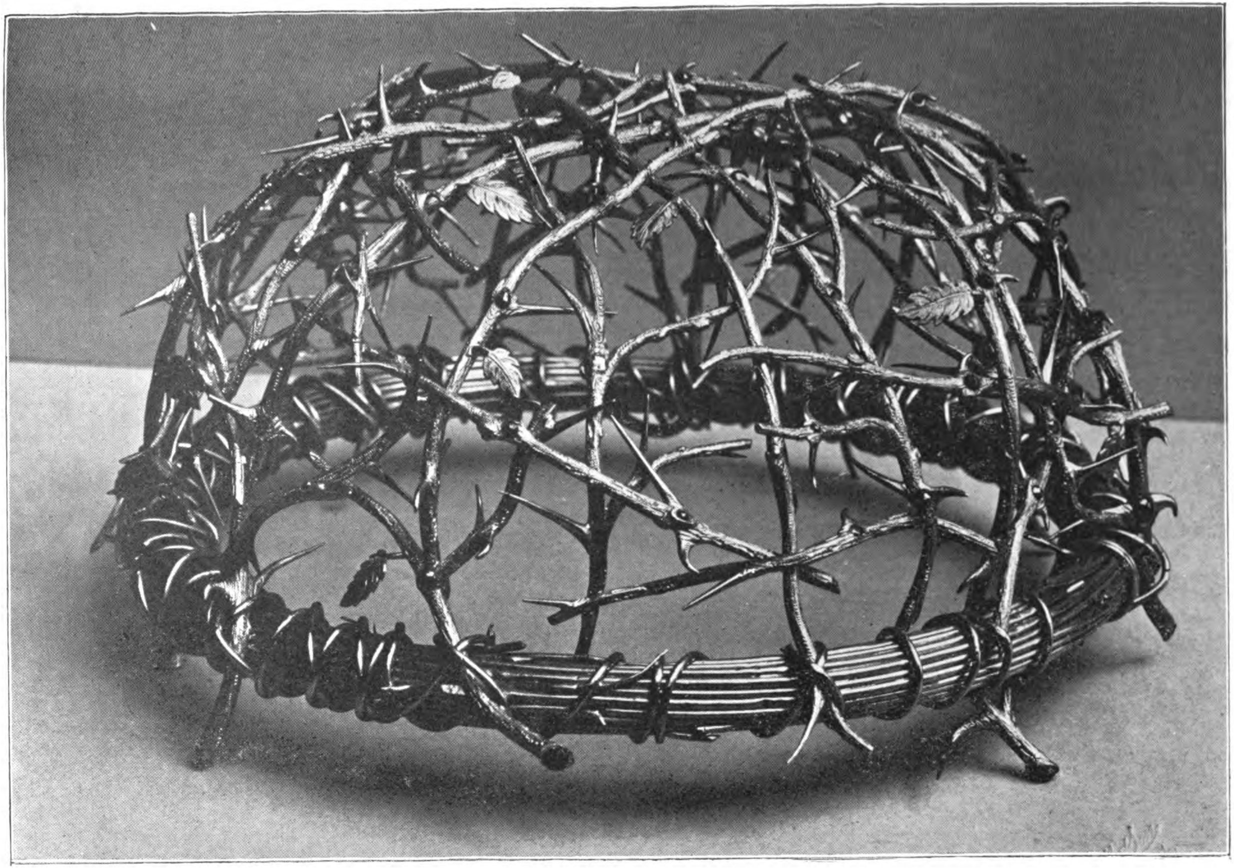

THE CROWN OF THORNS IN GOLD, SHOWING ONE-HALF THE DIMENSIONS.

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token of gratitude to our Lady for a great favor she conferred upon my dead husband."

"Enclosed are a few grains of gold for the crown of Our Lady of Martyrs," writes a Western miner. "While suffering acutely from a severe disease the words 'Promise and be made well!' came into my mind. I did so, and in about an hour I felt well, without the aid of medicine. The Blessed Mother has granted me many favors, and I feel that she desires me to make this offering."

"I send you two little diamond rings which I ask you to put in the crown of Our Lady of Martyrs. One belonged to my deceased sister; the other is my own. I wish I could send more, but I trust our Lady will accept even these small gifts."

From Philadelphia came jewelry with the accompanying note: "The much-worn ring is my great-great-grandmother's wedding ring, which was and still is regarded as a relic, as it was only a short time before her marriage that she became a saintly Catholic."

Men that go down to the sea in ships are not proverbially pious, but what a lesson is taught in the following note: "I am a captain of a vessel on the Great Lakes, and I belong to the League of the Sacred Heart. I enclose you five dollars in honor of the Sacred Heart, that Almighty God may give me the grace to spend all my life without sin."

Offerings and donations in money were frequent. They came in sums ranging from one hundred dollars to fifty cents, in almost all cases in thanksgiving for graces obtained through the intercession of Our Lady of Martyrs and the martyrs of Auriesville—"in thanksgiving for favors obtained through the intercession of Father Jogues," being a not unusual explanation.

A ring with a history came from St. Louis, to be, in the crown of our Lady, a perpetual petition for spiritual favors for the Protestant friends of the donor. She writes: "I send my wedding ring, given to me in 1864 at my marriage by a Baptist minister, we all being Baptists then. The ring has a history. It was first a handsome string of solid gold beads belonging for years to my grandmother, a saintly woman. At her death they passed to my mother. Not being then fashionable, they were laid away, but my sister, roguishly, with a playmate, came upon them in a drawer and innocently ate them, to my mother's dismay. She managed to recover some of them and afterwards gave them to

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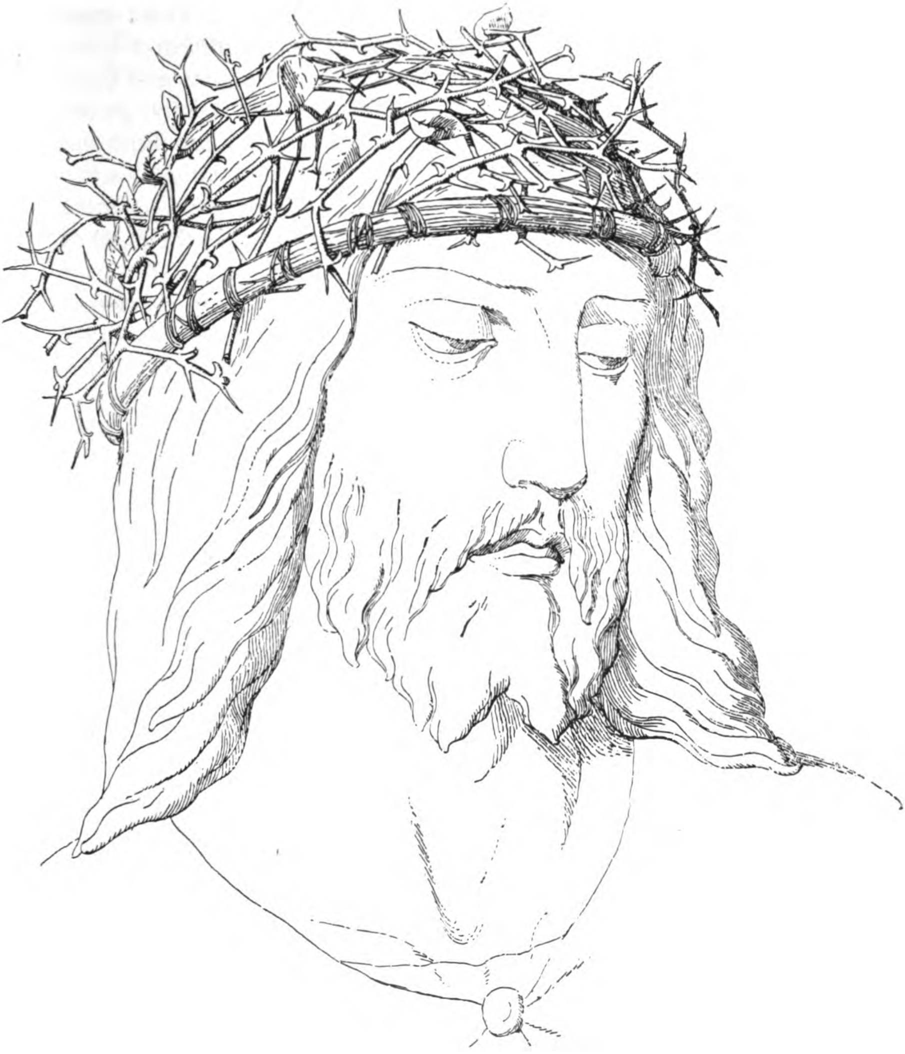

CHRIST CROWNED WITH THORNS.
After the model of Rohault de Fleury.

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me for my wedding ring; but I, young and foolish, got a friend to make it up nearly pure, with insufficient alloy. Hence it is much worn, but I hope what is left may be a share for me in that beautiful crown of our Lady. I became a Catholic some six years ago and love my beautiful faith daily more and more. We were all brought up very bigoted against Catholics and hated them with deep hatred—brought up exceedingly strictly, as my parents understood God's Word; but so absolutely ignorant was I of what Catholic belief is, that I was utterly astonished when I learned the true belief, having been taught to regard it as the antithesis of Christ's teachings. May I be a means in the hand of God to bring others to a knowledge of the truth!"

Thus the offerings record favors, spiritual and temporal, granted through Mary's intercession—death-bed conversions, returns to lives of religious duty, conversions of the indifferent, the apostate, the intemperate; light in difficulty; heavenly counsel in doubt; solace in sorrow and affliction; vocations to religious life; success in business affairs; miraculous cures of sickness and disease; protection in deadly peril; reconciliations of the estranged. So, too, the petitions for graces cover every possible spiritual and temporal phase of life. But what a record of faith, often pathetic in its childlike simplicity, these petitions are!

"Holy Mother!" writes a poor invalid from Philadelphia, directly addressing the Queen of Martyrs, "enclosed you will find a small donation for your crown, for the cure of a helpless arm. Sweet mother, as you brought the King into the world to redeem and save us, you may hear my prayer and grant my petition."

So runs this record of love to our Lady and faith in her intercession. But we will close it with one more quotation from the annals of the poor, assuredly not a monument of etymology, but a lesson of faith and hope and living devotion as eloquent, as beautiful and as edifying as it is touching in its evidence of womanly love and tender human devotion to God's afflicted and erring ones. "You will find enclosed $10 for our Lady's crown. I own no jewelry nor precious stones, but I send my earnings for my brother and myself. He is an invalid and I am a poor washwoman. I hope it may be acceptable to our Lady for my poor brother, Michael, for all intemperate persons, and especially for twenty such."

Now to help our readers form some image of the crown of thorns destined for the Pietà at Auriesville, we repeat here the

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following extract from the *Messenger of The Sacred Heart* for March, 1897, from an article on the "Instruments of the Passion," based on the researches of the eminent archæologist, Rohault de Fleury:

"The soldiers, platting a crown of thorns, put it on His head.

"We are accustomed to think of the crown of thorns as a mere circlet resting on the temples, whereas it was, in all probability, a sort of cap, covering the whole top of the head, and inflicting intense pain at every point of the skull. Judging from the relics extant, it was composed of two sorts of plants. There was a large wreath of reeds, bound together by filaments of reed, which served as a frame. So large was it that of itself it would have slipped down from the head to the shoulders. The reason of its size was that the thorns were interwoven and inserted into the wreath of reeds, thus diminishing its inner diameter. So horrible was the torment which this cruel cap of thorns inflicted that the early Christians could not bear to represent it in its awful reality, and so only expressed it by emblems. Thus, in a bas-relief in the Lateran Museum, a soldier is seen respectfully placing a crown of roses and laurel on the head of our Lord. Perhaps, too, this is the reason why, in Christian art, the crown of thorns is rather suggested than depicted as it really was—an instrument of fiendish torture.

"This explanation of the forming of the crown removes what was formerly considered a great difficulty—how to account for the reedy circlet preserved at Notre Dame in Paris and the numerous thorns treasured in various places. The combination solves the difficulty satisfactorily."

We hope to have inserted in the gold a relic of the Crown of Thorns.

The Chalice.

The new chalice is a very handsome piece of work of solid gold set with precious stones. About the cup is a band of seraph beads surmounted by a row of diamonds, a row of pearls underneath. Precious stones adorn the stem and knob, and the base is profusely covered with them—sapphires, diamonds, rubies, emeralds and garnets. To designate the object of the chalice as an *ex voto* a medallion of Our Lady of Sorrows is inserted in the base. Thirty ounces of gold give the chalice the massive appearance this work and ornamentation require.

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Captivity and Death of Father Jogues.

In the year of our Lord 1642, Isaac Jogues was led to Auriesville, then known as Ossernenon, as a captive of the Mohawks, one of the Five Nations of Iroquois Indians, who lived in the Mohawk Valley. He was a missionary of the Society of Jesus, only thirty-five years old, but he had already proved himself a competent and intrepid apostle among the Hurons and Ottawas, and it was while leading an expedition of the former back to their own country that he was captured by the Mohawks at Lake St. Peter, above Three Rivers, along with René Goupil and William Couture, two young Frenchmen, who had given their services to the missions; Joseph Theondechoren, Eustace Ahasistari and his nephew; Stephen Totiri, and Paul Ononchoraton. Of these Paul was put to death at Ossernenon, Stephen at Andagaron, and Eustace and his nephew at Tionnontoguen. When they were seized the missionary's first thought was to baptize the pilot of his canoe, who was still a catechumen. He might have escaped himself, but "how," he wrote, "could I abandon the captives, many of whom were not baptized?" He had the happiness of regenerating all who were unbaptized. By encouraging Goupil and Couture he aroused the rage of the savages. They rushed upon him, stripped him, beat him with clubs, bit his fingers, tore out his nails with their teeth, and crushed the bones of his forefingers.

The victims were then thrown into canoes. The captors amused themselves by irritating the undressed wounds of the captives. On land they were treated like beasts of burden. At night they were bound to stakes and exposed to the bites of innumerable insects. After eight days they met a band of warriors. Indian custom required all prisoners to pass between a double row of executioners armed with clubs. At the end of the line, half dead from the blows, the victims were placed on a platform for fresh tortures. They beat Father Jogues about the head and body, burned one of his fingers, and crushed another with their teeth. The next day they started again. Four days' journey still remained. Whenever they met with warriors the same fearful tortures ensued. On the eve of the Assumption they

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reached Ossernenon, now Auriesville. "I had always thought," wrote the servant of God, "that this day of great joy in heaven would be for us a day of suffering, and I thanked Jesus, my Saviour, for the joys of heaven are only purchased by sharing His sufferings." On a platform erected on the hilltop the captives were subjected anew to all these excruciating tortures. At

FATHER ISAAC JOGUES, S.J.,
From portrait in the private chapel of Rt. Rev. T. M. A. Burke, Albany, N. Y.

night the children amused themselves in torturing the captives. Among other torments Father Jogues was hung up by the arms from the beams of a hut. After a quarter of an hour of agony, a strange Indian cut the cords and released the poor victim, who else would have died. A year after, Father Jogues in a distant village found a dying man. The poor savage at once said: "Don't

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you recognize me, Ondesonk? Don't you remember the man who cut the cords? It is I." Father Jogues, known as Ondesonk by the Hurons, was overpowered with joy, and hastened to prepare his liberator for baptism and heaven.

From Ossernenon to Andagaron, a village eight miles west, and from there to Tionnontoguen, about as far away again, they were all led, suffering the same tortures on the march and at each station. Father Jogues had the consolation of baptizing at Tionnontoguen four Huron captives condemned to be burned. He himself was destined for the same fate at Andagaron, but was handed over as a slave to a family which had lost a member in war. René Goupil was a slave in the same village. This angelic young man was soon after put to death for making the sign of the cross on a child's forehead. Father Jogues thought his time had come. But his martyrdom for the present was to be a slave. Wherever he went he carved the Holy Name and a cross on the trees. Again his life was menaced. Again the execution was deferred, and in his place ten Abenaki prisoners were burned. He had the happiness of baptizing all of them. Several efforts had been made to ransom the captive. He, however, showed no inclination for it. He was willing to live and die on the cross "to which the Lord had nailed him." He saw in his captivity God's way of effecting an entrance for the faith into this country. In one year he had baptized seventy persons belonging to five different nations. Thus had he scattered the good seed which later on would yield an abundant harvest.

In August, 1643, Father Jogues was on a fishing expedition with his masters on the bank of the Hudson. On his way back to Ossernenon he passed through the Dutch post of Rensselaerswyck. The Governor had certain information that the Iroquois intended to put their captive to death. He, therefore, begged the Father to escape on a vessel about to start for Europe. The saintly man spent a whole night in meditating upon what choice he should make. Deciding that he was useless for souls in the present state of affairs, he accepted the offer. His escape was discovered before the ship sailed. So enraged were the savages that they threatened to sack the settlement. Father Jogues came forth from his hiding place willing to surrender himself, but the Dutch paid a ransom of sixty dollars and the rage of the Indians somewhat subsided. In the meanwhile the ship sailed away without him. For six weeks Father Jogues lay hidden in a barn to

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which the savages had access. Finally, towards the middle of October, he effected his escape. While passing through New Amsterdam, now New York, he met an Irishman who profited by the occasion to go to confession. Thus the Father was probably the first priest to exercise the priestly ministry on the island of Manhattan.

He reached France on Christmas Day, and was received by his brethren in religion with reverence and joy. The Queen Regent, Anne of Austria, summoned him to Paris, treated him with the greatest honor ,and wept when she saw his mangled hands.

The more he was honored, the more he humbled himself. His heart was with the poor savages and he earnestly entreated his superiors to send him back to Canada. His prayer was granted, and, in the spring of 1644, he embarked at La Rochelle for Quebec. His first office, on reaching his destination, was that of ambassador of France to the Iroquois. The embassy was successful, thanks to the Father's eloquence and generous presents. He profited by the opportunity to visit and absolve many Christian prisoners. He also baptized several children in danger of death. He then returned to Quebec.

Three months later he started for the country of the Iroquois, who were now supposed to be at peace with the French. "My heart tells me," he wrote, "that if I have the happiness to be employed in this mission, I shall go, but shall not return; but I shall be happy if our Lord will complete the sacrifice there where He began it, and that the little blood I have already shed on that earth shall be the first fruits of that which I shall give from all the veins of my body and heart. Farewell, beg our Lord to unite me to Him, never to be separated."

The holocaust was accepted. The fury of the fickle Indians was once more inflamed. The French were blamed for all their misery. War was declared. Warriors took the warpath on October 15. Father Jogues fell into the hands of one of the bands. He imagined them to be allies, but the bonds with which he was bound and the harsh treatment he underwent soon undeceived him. Two days later he reached Ossernenon, where he had before spent thirteen months of captivity. Here the barbarous reception he knew so well awaited him. He was savagely beaten. A wretch tore out pieces of flesh from his arms and shoulders and devoured them before his victim's eyes, saying, "Let us see if this white flesh is the flesh of a manitou" (god).

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"No," replied the victim, "I am only a man like you; but I don't fear death. But why do you kill me? I have come to confirm peace and to lead you to heaven, and you treat me like a wild beast. Fear the punishment of the Great Spirit."

Opinions were divided. The two powerful families of the Wolf and the Turtle wished to save the captives at any cost; those of the Bear and the Beaver clamored for his blood to appease the Sun God, Agreskoui, whom he had offended. A general council was convoked at Tionnontoguen. It was decided to free the prisoners. But when the delegates brought the news to Ossernenon, it was too late. On a pole of the palisade hung the bleeding head of Father Jogues, who had been struck with a tomahawk and then beheaded, as he was entering a cabin for a banquet to which he had been treacherously invited; his body was thrown into the river. This was on the evening of October 18, 1646; the next day his companions, Lalande and a Huron Indian, met the same fate. The last wish of the martyr had been granted: "The Lord had united him to Himself, never to be separated."

We call him martyr, not that he has been so proclaimed by the Church, but simply repeating the words of Pope Urban VIII., when permission had been asked for the apostle of the Iroquois to offer the Holy Sacrifice in spite of the mutilation of his hands. The Pontiff replied, "*Indignum esset Christi martyrem Christi non bibere sanguinem.*" "It would never do to deprive Christ's martyr of drinking Christ's blood." And so he accorded the permission with this glorious eulogy even before the last shedding of the blood.

The ground whereon he poured his precious veins
  Not fruitless aye nor fallow, Lord, shall be;
Such field made fertile by such heavenly rains
  Shall blossom yet for Thee.

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Death of Rene Goupil.

In the month of September, 1642, Father Isaac Jogues and René Goupil were captives of the Iroquois at Ossernenon, now Auriesville. The attitude of the Indians towards them was hostile. Father Jogues resolved to prepare his companion and himself for death. He invited René to go with him one evening to a little hill about a gunshot from the village. There they fell upon their knees and prayed together for a while.

When they were returning, they were stopped by two young savages. One of them said to Father Jogues: "Go ahead." To René he said: "Stand still." Both obeyed. Hardly had the Father taken five or six steps, when he heard a voice behind him. He looked back and saw poor René struck to the earth by a blow from an axe, by which one of these two savages had broken his head. At the same time he heard his dear companion utter the Holy Name of Jesus as he breathed his last. This was the agreement they had made, to have the Holy Name frequently on their lips and to try to say it at the hour of death.

Father Jogues expected a similar favor for himself and knelt down, took off his cap and prayed. Then quite fearless he said to the Indians: "Do as you please with me."

"No," replied one of them, "I only wanted that fellow there. Get up."

The Father arose and went to embrace the body of his dear companion. The savages separated them and dealt the dead body two more blows with the axe, lest some spark of life might still remain in it.

Not satisfied with this, they took the corpse, bound it with ropes, dragged it through the street of the village, and then threw it into an out-of-the-way place.

"The death of this blessed martyr," says Father Buteux, "occurred September 29. I have called him blessed martyr, for besides my belief that the opinion of many theologians is true, which holds that they are martyrs who die a violent death in this country where they are solely for the conversion of the savages, there is still another reason why René should be considered a martyr, which Father Jogues learned afterwards. It is that this good young man, out of zeal to contribute something to the spiritual welfare of the savages, was in the habit of frequently making the sign of the cross on the little children. A certain old

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man noticed this and would not suffer him to make this sacred sign on his grandson. Becoming angry he said aloud to his nephew who was present: 'What is that dog there doing to that child? The Dutch tell us that it is no good and he doubtless wants to kill my grandson. Go, nephew, and kill this dog for me.' Soon after, this very nephew executed the command and killed poor René."

Although Father Jogues envied the happy lot of René, his dear companion, and had every reason to rejoice at seeing God glorified by so beautiful a death, yet he could not help feeling great interior anguish at finding himself alone among the savages, and at his inability to render the last offices to one whom he loved so tenderly.

When he had returned to his cabin, they watched to see how he would behave. They even felt the beating of his heart to see how he was affected. They forbade him to go out for fear that some other young rascals would break his head, as they had resolved to do. None of these things astonished him. On the contrary, he believed that it was a fine chance which God gave him, to die like those who exposed their lives and shed their blood when seeking and honoring the relics of the holy martyrs.

He believed that this would certainly be the last day of his life, for a certain Huron, who had given him a pair of shoes, asked for them again, saying that he would soon have no further need of them. He willingly gave them back. While this was going on, an impudent young Iroquois entered the cabin and invited the Father to go with him to another village. The look of the young fellow bespoke his evil intentions. The Father replied that he was not his own master, but that if the one who had the say in the matter agreed to it, he was quite ready to go. The would-be murderer had nothing to answer, but did not give up his murderous design. He disclosed it to another old man, who dissuaded him, and told the Father's guardian not to let him go out alone. This was promised. Accordingly, the Father had two young men to escort him to the place to which he was going. He searched for the body, which he found naked in a little brook.

All that he could then do was to cover it with some large stones which he found near the place, hoping that the next day he could come with a pick-axe to dig a grave in which to inter the body. This, indeed, he tried to do on the morrow, but without success; for all night long the rain had poured down, so

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swelling the brook that it had become a torrent, and had carried away the body, so that the next morning the Father could see neither body nor stones, for the water had covered everything. Thinking that the body might still be where he had laid it, he plunged into the torrent at that spot, but could find nothing either there or in the neighborhood. "Oh what sighs I heaved, what tears I shed," he wrote later, "to mingle with the waters of the torrent, while I chanted to Thee, O my God, the psalms of the holy Church in the Office of the Dead."

RENÉ GOUPIL.

The loss of so dear a treasure brought to his eyes tears which mingled with the waters of the stream, and afflicted him much more than the cold and rain which chilled his body. Up and down he went sounding the bed of the torrent with his feet and a stick, still hoping to recover the body. But God withheld this consolation until the coming spring, when he learned from some young children that the body of the Frenchman was in a brook near a little thicket. Thither he betook himself. He searched for a long time and at last found the bones. He reverently collected them, kissed them and hid them in the earth, hoping to bring them with him some day "as a great treasure to a consecrated Christian land."

"This angel of innocence and martyr of Jesus Christ," says Father Jogues, "was immolated in his thirty-fifth year, for Him who had given His life for his ransom. He had consecrated his soul and his heart to God, his hand, his very life, to the welfare of the poor Indians."

With good reason is the Cause of René combined with that of Father Jogues. In his early days he entered the Jesuit noviceship in Paris, but was obliged to leave it on account of poor health. Skilled in surgery, he resolved to devote his talents freely to the service of the Society's Canadian missionaries, and in this capacity, as a *donné* of the Fathers, he met his death, not, however, before making his vows of devotion as a Jesuit, with the consent of Father Jogues.

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Catherine Tegakwitha.

Catherine, or Kateri, as she was called, was born in 1656 in the Indian village of Ossernenon, in the Iroquois territory, on the banks of the Mohawk River. She was the daughter of a Mohawk chief. Her mother, a Christian Algonquin, had been reared in the French settlement of Three Rivers. Taken captive by the Iroquois, she became the wife of one of their braves who had saved her from torture.

When Kateri was four years old her father, mother and little brother died of smallpox, and she herself bore the marks of the disease.

The little orphan was adopted by an uncle, and she grew up to be a treasure to the household. She was not proof to the love of finery, and in after years she bewailed, as the one sin of her innocent life, that she had taken pleasure in such fooolish things.

Her uncle tried several times to induce her to marry, and even resorted to strategy to effect his wish. But Kateri was firm in her refusal. This brought down upon her harsh treatment. Thenceforth she was treated rather as a servant than a daughter. They jeered at her disfigured features and defective sight—the result of smallpox—but she bore it all so patiently that they desisted.

When she was eighteen years old, some Jesuit missionaries visited her village, which in 1667 had beeen removed to the hills beyond Fonda overlooking Cayadutta Creek. Kateri, by the innocence of her life, was well prepared to receive the truth, so that after a careful instruction, she was baptized by Father de Lamberville on Easter Sunday, 1675. She received the name of Catharine, and her modest bearing and angelic piety made a deep impression on the crowd of Indians who witnessed the solemn rite.

Her delight was to be in the Mission Chapel, and more than ever she shunned the dances and disorderly gatherings of her people. This excited their anger. They accused her of idleness and even attacked her fair name. But her real virtue shone the more clearly for the notice attracted to her by the slanders.

The real cause of the offence was her refusal to marry; for, though by no means beautiful, she was a desirable match, as she excelled in needlework. But Kateri was steadfast. Her only desire was to advance in perfection. They feared that she would betake herself to the French settlement to escape persecution.

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They attempted to terrify her. One day a young savage rushed into her presence and brandishing a hatchet over her head, cried out: "Death, death! or give up thy faith, and swear never to leave this village." She bent her head, saying: "I give thee my life; my faith, never!"

CATHERINE TEGAKWITHA.
In St. Joseph's Seminary, Dunwoodie.
Design by Sibbel.

Under these circumstances she determined to take refuge at Sault St. Louis, where she met one who had known and loved her mother, Anastasia, one of the pillars of the Mission. This was a great help and comfort to her. She advanced rapidly in perfection, chiefly by the exalted idea she had formed of the majesty of God. She loved the services of the church.

On the Christmas day after her arrival she had the happiness to receive for the first time the Bread of Angels. So great was her fervor on this and similar occasions that people declared that to be near her served them as a preparation.

Once more false accusations were made, but not once did she turn upon her accusers. The originator of the slander afterwards performed voluntary penance for three years, and loudly proclaimed Kateri's saintliness. Again matrimony was proposed, but she answered that she had consecrated herself, body and soul, to her heavenly Spouse. He did not prolong her exile long. Her health failed. They recommended her to go to the forest to regain her strength, but she could not bring herself to starve her soul of its spiritual food for the sake of her body. So she remained in the Mission and suffered heroically, adding self-inflicted penances to share in the passion of her Saviour.

On Wednesday in Holy Week, in the year 1678, she passed away from earth. After death her face became like that of an

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angel: serene, pure, fair, without a trace of the disease that had marred it in life; all felt impelled to pray as they gazed upon her, stretched on her pallet apparently asleep. Every article that had belonged to her was treasured as a relic. Many are the favors related to have been granted by this pure and holy "Lily of the Mohawks," "the good Catharine," as those who knew her were wont to call her.

Her body was interred beside a little stream, at the foot of a tree, on which she had cut the figure of a cross, and before which she used to pray. After two hundred years her tomb is still a place of pilgrimage for tourists as well as for the members of her tribe, whose reservation is but a few miles away. There on the banks of the St. Lawrence, the late Father Walworth erected an urn-shaped monument to her memory and the cross beside it speaks the devotion of her life. To her intercession their pastor ascribes the constancy with which they adhere to the faith, and the marvellous favors granted to their prayers. Her Cause has been combined with that of Father Jogues, because she is the first distinguished fruit of his sufferings and death.

Annals of the Shrine, 1647–1700.

1647. A band of Algonquin Christians were tortured and slain, with unusual cruelty, from hatred of their *Prayer.*

1648-9-50.—The Mohawks took a principal part in the destruction of the Huron missions and massacres of the Jesuit priests, Daniel, Brébeuf, Lalemant and Garnier.

1650-1. Several leading Algonquin Christians were burned in the Mohawk villages, with added tortures for their faith: also a captive French woman, Catherine Boudart. Blind Monica and other native Christians kept the memory of the faith alive among the captives.

1653. Father Anthony Joseph Poncet captured and tortured; he exercised the ministry of a Catholic priest, *for the first time in Albany,* on a visit to that place, and was sent back to Canada by the *Black River* route.

1655-6-7. Flying missions, with visits to Albany, of Father Simon Lemoyne; at the same time a settled mission was attempted at Onondaga (near Syracuse), where the first chapel in the State was erected, with three sodalities of the Christians.

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In this and following years, many native Christians were captured and put to death, often with additional cruelties because of their faith; among others three sodalists, one the prefect of the Huron Sodality. French captives were also tortured. Catherine Tegakwita was born in 1656, of an Algonquin Christian mother, who was married in captivity to a Mohawk chief, but died before the baptism of her children.

1666. After an unsuccessful expedition of Courcelles, which reached Schenectady, the Marquis de Tracy, lieutenant-general of the French king, marched with the regiment Carignan-Salieres, famous in the wars against the Turks, into the country of the Mohawks and destroyed their villages. He was accompanied by two secular priests, MM. Cosson and du Bois, and by the Jesuit missionaries, Raffeix and Albanel, who celebrated Mass with Te Deum. The burning of the village was on the twentieth anniversary of Father Jogues' death.

1667. Founding of settled mission, called *St. Mary's*, though still retaining the old name of Mission of the Martyrs, by Fathers Frémin and Pierron. In the following years, arrival of Fathers Beschefer, Nicolas, and Boniface. The latter had charge of first village, now moved across river higher up and known as Gandaouagué (*Caughnawaga*)—*St. Peter's.*

1670. The Jesuit lay-brother Maigneret superintended building of churches in two villages. Fifteen leading Mohawk Christians went for Christian training to *Notre Dame de Foye,* near Quebec.

1673. Large bands of native Christians took refuge in the Canadian reservation (now Caughnawaga, near Montreal). Father Boniface died worn out, and Father Bruyas, general Superior of the Iroquois missions, now resided at the upper Mohawk Church (St. Mary's).

1675. Father James de Lamberville came for lower mission, bringing the venerated statue of Our Lady of Foye, devotion to which was inaugurated on the Feast of the Immaculate Conception.

1676. Easter Sunday, Father de Lamberville baptized *Catherine Tegakwita* in the church at St. Peter's. Kryn, the great Mohawk, led new bands of Christians to the Canadian reservation.

1677. Hot Ashes, one of the murderers of Father de Brébeuf in 1649, but now chief of the Oneida converts in Canada, helped

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Catherine Tegakwita to escape to the reservation near Montreal. Father Francis Vaillant de Gueslis, the last resident missionary, took charge of all the Mohawk missions. Before their destruction, Fathers John de Lamberville and de Carheil, the latter a companion of Petavius in learning when young, and afterwards labored here on the Iroquois and Ottawa missions for sixty years.

1680. Brother Maigneret again at work at church building.

1684. At the beginning of the year, all the missions were abandoned on account of the French and English war. Father Vaillant came to Albany in 1687, as French envoy, but was prevented from visiting his flock. The Mohawk Indians were henceforth under English influence, and those already Christians took refuge in Canada. There may afterwards have been a few flying visits from missionaries of the west; Catholic Indians from Canada continued trying to draw their countrymen to the faith by frequent visits as late as 1730.

After 1800, Canadian Iroquois *voyageurs* begin the Rocky Mountain Indian Missions by a journey to St. Louis in 1831, ask the Bishop for a Black-gown, a journey which resulted in the mission of De Smet.

Identification of the Site.

The heroism and holiness of these first missionaries have been always a theme for our historians. Bancroft, Sparks, Parkman, O'Callaghan and Shea have immortalized their courage and zeal for the civilization of the Indians of New France, in territory which is now comprised within Canada, Maine and New York State. Nor are Catholic writers alone in recommending the most distinguished of these missionaries to our veneration and gratitude. When the Reverend Joseph Loyzance, as Superior of the Jesuit Residence in Troy, New York, conceived the desire to discover the site of Jogue's captivity and death, he found his most competent and zealous adviser in General John S. Clark, of Auburn, New York, who had spent years in determining the sites and migrations of Indian tribes in New York and other States. Before 1880 Father Loyzance was of the opinion that Ossernenon, now Auriesville, had been situated at Tribes Hill, and ocasionally some of his assistant priests used to say mass in the church in that village on or about the anniversary of Father Jogue's death. In this view Dr. John Gilmary Shea concurred

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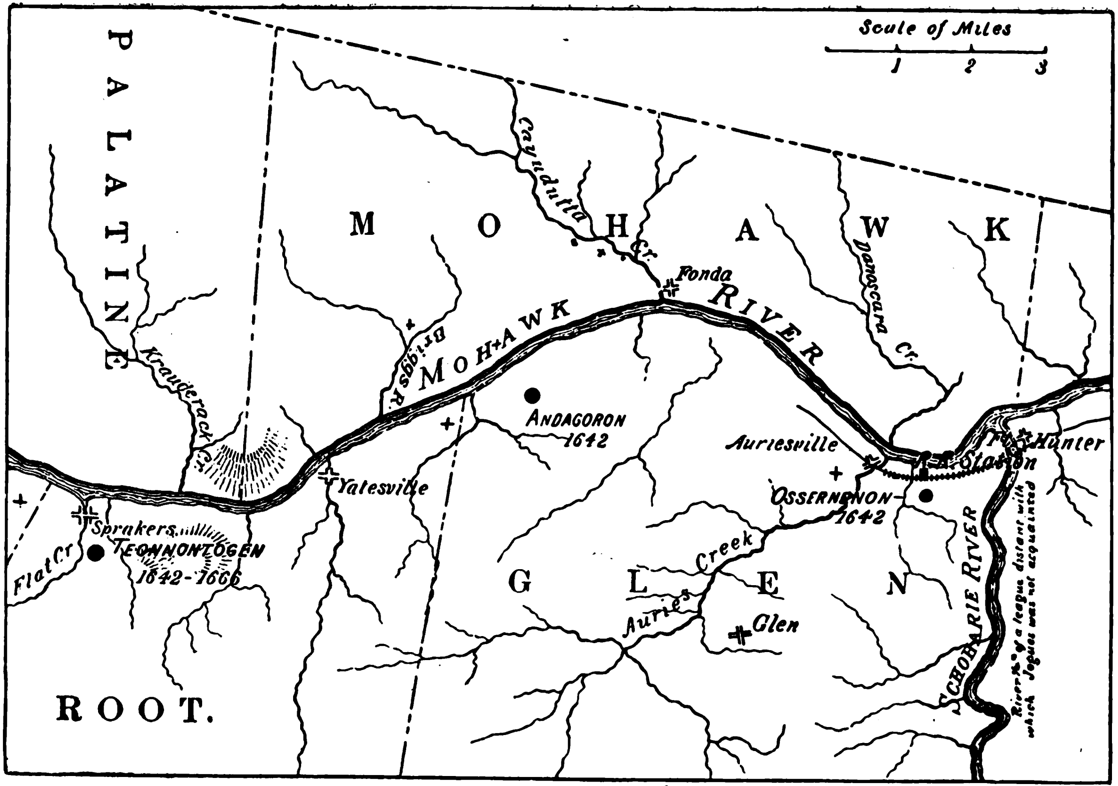

THE MOHAWK CASTLES, 1642.

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with the reverend pastor. General Clark, on the other hand, was satisfied that all the Mohawk villages had been on the north side of the river, and he wrote to Dr. Shea to express this view on August 15, 1877. It is providential that the chief authorities in this matter had been thus committed to views which they would not be likely to change later on without the strongest evidence. Writing to Dr. Shea, February 15, 1880, General Clark expresses his conviction that the Mohawk villages between 1642 and 1673 were on the *south* side of the river. The evidence on which this conviction is based may be summed up as follows:

1. The three Mohawk villages, Ossernenon, Andagaron, and Tionnontoguen, from 1642 to their destruction by fire at the hands of the French in 1666, were certainly on the south bank of the Mohawk, and west of the Schoharie River (as is clear from the contemporary maps in Vanderdonck, the Relations, the Expedition of De Tracy, Jolliet's Map, etc., and from the letters of Fathers Jogues and Poncet). Louis Jolliet, who with Father Marquette explored the Mississippi River, and who was one of the best and most accurate hydrographers of his time, as his many maps show, left one on which Ossernenon is shown in the angle between the Mohawk and Schoharie rivers, where Auriesville railway station now is.

2. Father Jogues, in his account of the captivity and journey of himself and René Goupil to the villages in 1642, says: "We arrived at a small river distant about a quarter of a league from the first Iroquois village" (Relations, 1647, p. 22). A quarter of a French league was considerably less than three-quarters of a mile; the same distance is given in the MS. of 1652, taken from the lips of Father Jogues himself by his Superior, Father Buteux. In the account as given by Bressani, who had been a captive in the same place, the words are: "On the Eve of the Assumption of the Blessed Virgin, about three o'clock, we reached a river which flows by their first village; . . . both banks were filled with Iroquois, who received us with clubs, sticks and stones. They then led us to their village on the top of the hill." The MS. of 1652 says: "On the other side of this river were many Iroquois who were waiting for the prisoners." This locates the village south of the Mohawk on a hill a quarter of a league distant from the river.

3. In his account of the death of René, Father Jogues says: "They told me that the body had been dragged to a river a

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quarter of a league distant, with which I was not acquainted." This can only apply to the Schoharie, as the Mohawk was in plain view of the village, and Father Jogues must certainly have been thoroughly well acquainted with it at this time; whereas the Schoharie was separated from the village by the hills and woods between. The village then must have been on a hill at a point between the Mohawk and Schoharie rivers, about a quarter of a league distant from each. At this exact point, on the hill near Auriesville Station, is found abundant evidence of an Indian village. These two accounts alone taken together appear to be conclusive and unanswerable. The impossibility of locating it elsewhere is clear from the explanation formerly given of the two rivers by Dr. Shea, "Catholic Missions," note, p. 218. At this time (1854) it was commonly supposed that the villages were on the north bank of the Mohawk.)

4. In addition, several allusions to the topography are made by Father Jogues in the different accounts he gave of his captivity. From the river to the foot of the hill the bank was steep (MS. 1652; the word used is the old French *escors,* now written *ecore,* or, more commonly, *accore,* and still employed in naval engineering. It signifies, not cliff-like, but simply a strongly inclined ascent. The name is still given in Canada to a part of the banks of the mouth of the Ottawa, near St. Vincent de Paul, opposite Montreal Island. It exactly describes the condition of the ascent from the river beach to the plateau at the foot of the hill at Auriesville Station. Up this Father Jogues and the other captives were forced with a rush, pursued by sticks and stones; he said pathetically to Father Buteux, "We climbed up with great difficulty").

Near the village was a ravine. In the same MS. of 1642 is given the further detail in regard to the precise spot of the ravine where he found the body of René, that it was at the union of a small water-course with a rivulet. The ravine, as now existing, could not be more exactly described than by this and the other details given of it in the different accounts.

In all the accounts the hill of prayer, overlooking the village, is mentioned; the MS. of 1652 describes it as it still is—"a small hill, distant from the village a musket-shot."

5. Besides all this, the first village was at a known distance from Andagaron, the second castle; and this again a given dis-

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tance from Tionnontoguen, the third. Both of these are found at the precise points thus indicated.

To sum up, a few only of these details thus verified would render strongly probable the identification of the sites; the meeting of all in one spot places it beyond reasonable doubt; while the fact that no other spot of the carefully explored Mohawk Valley verifies any number of them taken together, as General Clark, from personal study of every site known by map, account, or tradition, declares positively, puts the matter beyond all possible doubt, or, in other words, gives the conclusion absolute certainty.

On the plateau the outline of the Indian town is still visible, and remains of Indian occupation have been constantly found there. The field in which are found the chief remains of the Indian village has recently been bought by the Fathers of the Society of Jesus.

All these circumstances, and the finding during the necessary researches of the necessary documents for taking up the Cause of Beatification, led to the presentation of the whole matter before the Third Plenary Council of Baltimore in December, 1884. This resulted in a petition to the Holy Father, Leo XIII., for the formal introduction before the Sacred Congregation of Rites at Rome of the Cause of Beatification of the three servants of God, René Goupil and Father Isaac Jogues, both of the Society of Jesus, as Martyrs, and Catherine Tegakwita as Virgin. Since that time other important petitions of the same nature have also been sent to Rome, especially from various members of the venerable Canadian hierarchy, and from more than a score of different Indian nations, each in their own language. There are reasonable grounds for hoping that Providence will at length, by the authoritative voice of the head of His Church on earth, confirm those titles, and that religious veneration and confidence which all who have studied these holy lives have already in heart bestowed on these true servants of God.

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Annals of the Shrine, 1884-1902.

1884. Purchase of the site of the village of Ossernenon, the scene of the death of Father Jogues and René Goupil, and the birthplace of Catherine Tegakwitha, a ten-acre field in the farm of Victor Putnam. The Pilgrim of Our Lady of Martyrs announced as the organ of the shrine.

1885. Erection of memorial cross near entrance gate by Rev. J. F. X. Hourigan, pastor of St. Patrick's Church, Binghamton, New York. Chapel of Our Lady of Martyrs erected in July. First mass August 15, pilgrimage of 4,000 people from Troy, Albany and points in the neighborhood of Shrine; 1,500 received Holy Communion. Rev. Robert Fulton, S.J., Provincial of the Society of Jesus, blessed the chapel and celebrated the mass; Rev. Augustus Langcake, S.J., preached at the mass, and later Father Wayrich. Publication of the *Life of Isaac Jogues* by Dr. John Gilmary Shea.

1886. Second great pilgrimage on August 15, 2,600 communicating. St. Joseph's German Catholic parish pilgrimage, September 20, Feast of the Sorrows of Our Lady.

1887. No organized pilgrimage, nor mass at the Shrine.

1888. Calvary erected in centre of field, life-size figure of Christ on huge cross, with figures of Our Lady and St. John beneath, and fourteen Crosses in circle as stations for Way of the Cross. August 12, pilgrimage from Troy for men, Very Rev. T. M. A. Burke, V.G., officiating; August 19, pilgrimage from Troy for women, 1,200 communicating.

1889. Pilgrimage from Philadelphia, forty in number, Fathers Buckley, S.J., and Currier preaching.

1890. Pilgrimage from Amsterdam August 15; from Troy August 17, communicants 1,700. Publication of the *Life and Times of Kateri Tegakwita,* by Ellen H. Walworth.

1892. Pilgrimages from Amsterdam, Philadelphia and New York, August 15.

1893. First donations for the crown for the statue of Our Lady. Gold and precious stones received in such abundance that limit was set to time for receiving it. First donation of vestments and altar ware. Project of new statue for crowning. Pilgrimages from Cohoes, Amsterdam, Little Falls, Troy.

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1894. Erection of open chapel for shelter of pilgrims during mass, instead of tents, used hitherto. Priest at Shrine all month of August. Pilgrimages from Amsterdam, Troy, Albany, Little Falls. First procession of the Blessed Sacrament. Purchase of strip of two acres on brow of hill. The first annual novena in preparation for Feast of the Assumption.

1895. Erection of sanctuary, sacristy and dwelling rooms back of chapel. Blessed Sacrament reserved. Pilgrimages as usual, especially August 15, 18, 25. Purchase of sixteen acres, including the Ravine. Planting of 500 trees; grounds fenced about.

1896. Two hundred and fiftieth anniversary of the death of Father Jogues. Grotto built in Ravine. Way of the Cross from Memorial Cross to Calvary. Bell of shrine blessed. Shrine manual, album and medal issued. Exhibition of Jogues and other documents by Rev. A. E. Jones, S.J., archivist of St. Mary's College, Montreal. Pilgrimages numerous, one bringing 5,000 persons. Mass October 18, anniversary of Father Jogues. Death of Rev. D. McIncrow, pastor of St. Mary's Church, Amsterdam, New York, friend and patron of the Shrine from the beginning.

1897. Death of Rev. Joseph Loyzance, S.J., founder of the Shrine, and *The Pilgrim,* its organ. Stations in zinc; roads. Pilgrimages as usual.

1898. Confraternity of Our Lady of Sorrows, established at Auriesville. New altar. Pilgrimages earlier than usual, June 26. Shrine incorporated. Ravine damaged by storms. Decision to offer crown of thorns in gold as votive offering for a Pietá, instead of crowning a statue of Our Lady standing at foot of cross.

1899. Gold and jewels collected in 1893 sent to goldsmith for crown. Ravine repaired. House erected for priests attendant on Shrine. Pilgrimages as usual.

1900. Pilgrimages more numerous than ever.

1901. Hotel and surrounding property purchased for Shrine, four acres, and improved. Way of Cross extended down the hill. A Holy Sepulchre and statues of St. Joseph and St. Ignatius in Ravine. Pilgrimages as usual.

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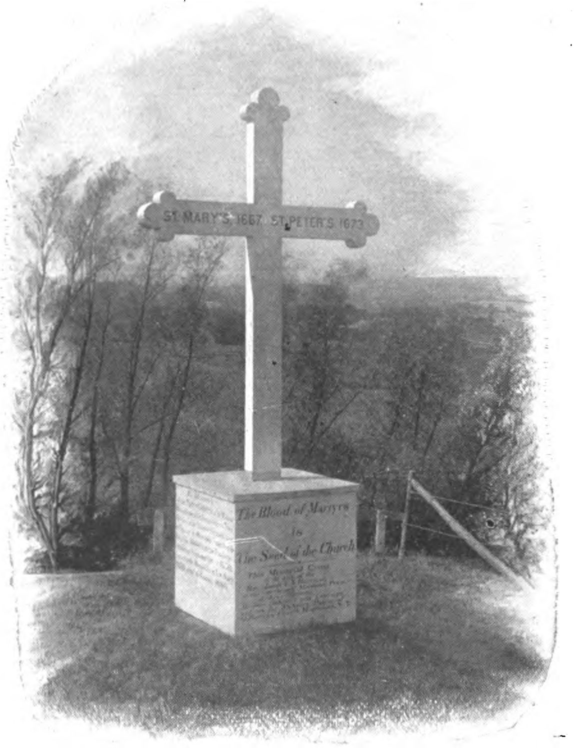
Auriesville and the Memory of Father Jogues and Companions.

This is the eighteenth year of the pilgrimages to Auriesville. The site on which the Shrine stands was purchased and made ready for the first pilgrimage in 1884, and every year since it has been frequented by pilgrims. Until 1895 the Feast of the Assumption and the Sunday within its Octave were the special days of pilgrimage. Since then the number of days and of pilgrimages has been increasing, and it has been necessary for one priest or more to be in attendance all during August, and during part, if not all, of July. This year the first pilgrimage was held on the last Sunday in June, as recorded in the July *Pilgrim,* from St. Joseph's parish, Cohoes, and a priest has been there since July 12, and one will remain there until September 8.

The question naturally suggests itself, What has been done at Auriesville the past eighteen years? What is there to show for the contributions and the labor devoted to the Shrine? When we put it altogether it seems very little, and, in truth, it is not a very great deal. In fact, nothing very great has been attempted. We have not, as yet, for instance, made any strenuous efforts to erect the permanent chapel or the house of retreats it was at first and is still proposed to erect.



THE MEMORIAL CROSS.

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there in good time. It is most desirable, no doubt, to have something permanent there, and to begin it very soon; but it should be remembered that the Shrine and the pilgrimages, important as they are in themselves, were not the principal object in view in erecting, improving and maintaining them. That object was the beatification of the servants of God, Father Isaac Jogues, René Goupil, who died there for the faith, and of Catherine Tegakwita, who was born there. This object has by no means been neglected, but the work done for it is not of such a nature that it can be estimated properly by any save by those who have to do it.

Although no formal steps have been taken for the Introduction of the Cause of Beatification of Father Jogues before the Holy See, from the very time of his death popular veneration made his religious brethren and superiors careful to secure authentic accounts of his saintly life, of his captivity, suffering and death, testimonies to his heroic virtues, and evidences of his intercession after death.

Unfortunately, the state of the missions in which they toiled, the arduous labors of all concerned, the distances separating them, the difficulties of communication in the regions in which Jogues and his companions died, the dispersion of the Jesuits prior to the French Revolution, and the subsequent scattering of their most precious documents here and in France—all these and

THE WAY OF THE CROSS.

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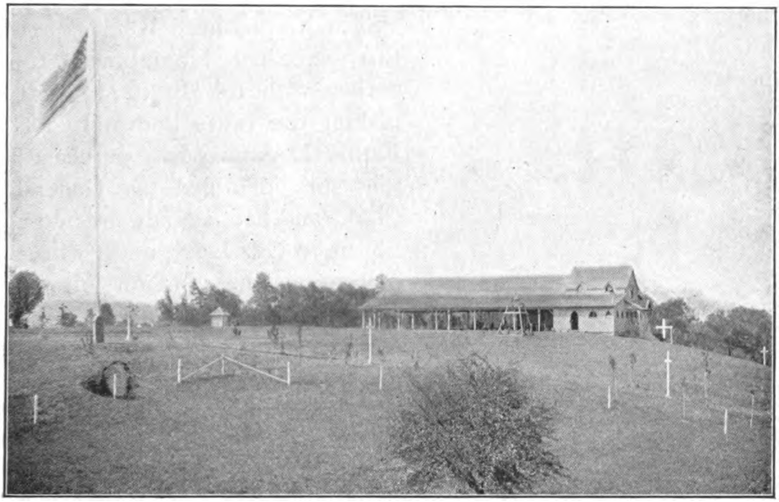

THE OPEN CHAPEL.

other causes prevented any formal attempt to have the Cause introduced at Rome. But for the learning and labor and great expenditure of time and money of the eminent historiographer, Felix Martin, S.J., it would be hopeless to think of attempting to prepare a process for the beatification of Father Jogues or any of the heroic missionaries who died as nobly in the same cause.

About eighteen years ago, the Rev. Joseph Loyzance, S.J., then Rector of St. Joseph's Church, Troy, since departed, began the work of preparing for the process of the beatification of Isaac Jogues, René Goupil, and Catherine Tegakwita. After he had enlisted the interests of thousands of Catholics, he petitioned the Fathers of the Third Plenary Council of Baltimore, who petitioned the Holy See to act in the case. He was instructed to proceed in the ordinary manner, and founded the PILGRIM OF OUR LADY OF MARTYRS, in order to make known the lives and virtues of the servants of God in question. By the aid of the eminent topographer, Gen. John S. Clark, of Auburn, N. Y., he was able to identify the site upon which Father Jogues and René Goupil died, and upon which Catherine Tegakwita, the saintly Christian maiden, was born.

Meantime the late Dr. Gilmary Shea, whose life was, in a measure, one of devotion to Father Jogues, translated and published Father Martin's life of the saintly missionary, and, a few years later, Miss Ellen H. Walworth, of Albany, N. Y., pub-

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AT THE CALVARY.

lished her entertaining life of the Virgin Catherine. While these two excellent biographies, together with the PILGRIM, were making the cause known to all, Father Loyzance had purchased the site identified by General Clark, and had already erected a Shrine to Our Lady, under whose invocation the Mission of the Martyrs was first established, and, as early as 1884, he had instituted the pious pilgrimages which have been growing in number and fervor ever since, so much so that it is safe to say they would continue in our Lady's honor and in memory of her servants even if their cause should never be advanced.

To elevate a saint to the honors of the Church is not the exclusive work of the Sovereign Pontiff, but, in some measure, of every member of the Church of whatever degree. Bishops must aid in it by their judgment, priests by their pleading, all who can by their testimony, the rich by their alms, and the poor by their prayers. It is fortunate, then, that every Catholic in America can contribute to this great work, because the time, the labor, and expense required would far exceed what any individual or body of men could contribute. It is well known how rigid are the examinations demanded by the Holy See before any servant of God, of howsoever great a repute for sanctity, can even be proposed as worthy of beatification. Few, however, except those who are immediately employed in such work, can estimate what vast labor the entire process entails or estimate what it must cost.

To collect, authenticate, examine and copy the best documents bearing upon the case, scattered as they are in different libraries in Canada, France, Italy and the United States; to search out, verify and present for examination the correspondence and writings of the servants of God; to compile the various testimonies concerning them left us in books written by authors from their time down to our own; to collect the traditions that still exist as to their virtues, heroic deaths and powers of intercession with God; to meet the salaries of secretaries and their assistants in so many

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different places, the cost of translating, printing and publishing the various processes in various languages; the expenses of travel and the necessary fees of the Postulator for his advocate and their assistants—all this is only a summary of what must be done and expended in order to bring the cause to a successful issue. Then explorations must be made, at the sites thus far identified, for relics of any sort that may confirm even indirectly the truth of our documentary testimonies.

FORMERLY A CHAPEL, NOW USED FOR INDIAN RELICS.

The process of proving the heroic virtues of those who are proposed for beatification, the veneration in which they are held by the faithful, their martyrdom, as in the case of Father Jogues and René Goupil, and, if need be, their power of intercession by authenticated miracles, is not an easy nor brief one. In this case the preliminary steps are slower, because it has been decided to combine in one the processes of Fathers Brébeuf, Lalemant, Daniel and Garnier, who died in missions situated in what is still Canadian territory, since ultimately this will save the labor and expense of repeating the process.

The Rev. Arthur Jones, until lately Archivist of St. Mary's College, Montreal, has not been idle so far as his share of the

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work is concerned. Besides arranging the documents that pertain to the missionaries mentioned above in order in the vaults of the College, he has made a map of the early Huron Missions and identified some of the sites where they labored and died. His successor will continue his good work. We may therefore hope soon to put in form the material we have been gathering for some years, so as to present it to the Postulator and thus introduce the Cause which so many are praying for, especially when visiting Auriesville in pilgrimage.

The principal object in view in the purchase of the land at Auriesville and in the erection of the Shrine there has not been lost sight of; nor have we neglected the Shrine and the pilgrimages. Most of all, we have been fortunate enough to become possessors of the Ravine, a site quite as important as the hill site, as it is described so accurately as being the burial place of René Goupil, and the place has been preserved from destruction and beautified in a way that will begin to appear in another year. The Holy Sepulchre, the grotto of Our Lady and the statues of St. Joseph, St. Ignatius, already erected there, as well as one of the Sacred Heart which we hope to add to these, make it preeminently a place of our favorite devotions.

The Shrine grounds proper are not the fenceless sun-scorched fields they were when we purchased them. The improvements made there have been duly recorded in these pages, and need not be mentioned again here. These, too, will appear to better advantage in a year or two. Last, but not least, is the purchase made only this year of all the land we need to keep the Shrine grounds strictly private, the hillside and the hotel from undesirable intruders on pilgrimage days. As we have often told our readers, there would be no sense in making permanent improvements before obtaining possession of what we now own. Accommodating as our neighbors have always been, this year for the first time can we invite guests to the hotel, plain as it is, without apologizing for its condition and appearance.

Meanwhile divine worship has been faithfully and properly provided for; the pilgrimages have been multiplied and are now made Sunday after Sunday instead of one day only; the crown of thorns in gold, the pious offering of hundreds of clients of Our Lady, is ready, and the statue on which this is to be placed will, we trust, be ready this time next year. Thus, devotion to Our Lady of Sorrows has been more piously practiced; the heroic

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STATUE OF ISAAC JOGUES.
In St. Joseph's Seminary, Dunwoodie, N. Y. (Designed by Sibbel.)

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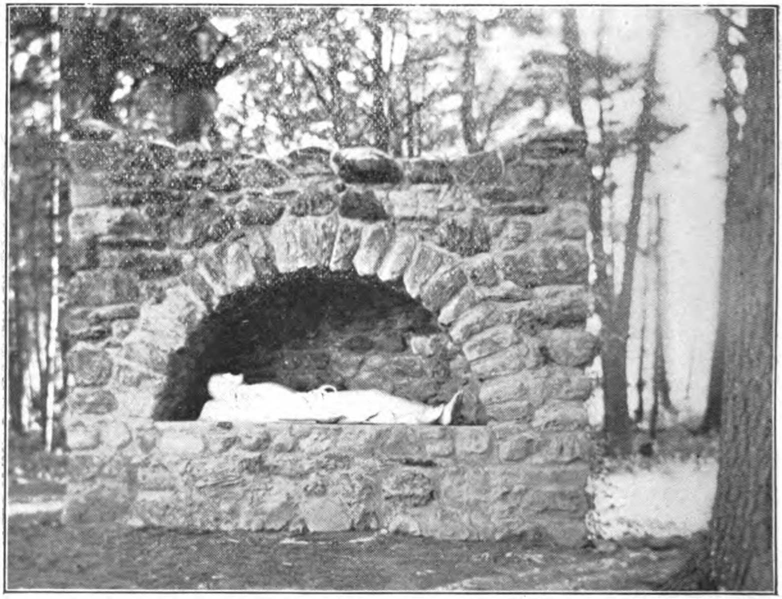
lives and sacrifices of the early missionaries are better and more widely known; confidence in their powers of intercession has been increased, and, we believe, richly rewarded by marvelous answers to prayers. On this last score, our files of thousands of letters bear abundant testimony which will furnish interesting reading when the complete records of the work of Auriesville will be written.

The Shrine and the Pilgrimages.

One thing has been accomplished during these years. Auriesville has become a shrine in the true and best sense of that term.



THE SEPULCHRE IN THE RAVINE.

It is strange to hear the notions which some people, Catholics as well as Protestants, have about a shrine. They imagine there must necessarily be some famous relic, or curative pool, and sensational miracles occurring daily. Some view it entirely from the business point of view, and, in true modern fashion, suggest a hundred ways of "booming" it, supplying hotels, increasing traffic, etc., as if everything depended on the concourse of people coming to it, whether they came as devout pilgrims or not. Very few can appreciate what it is to have a place of prayer.

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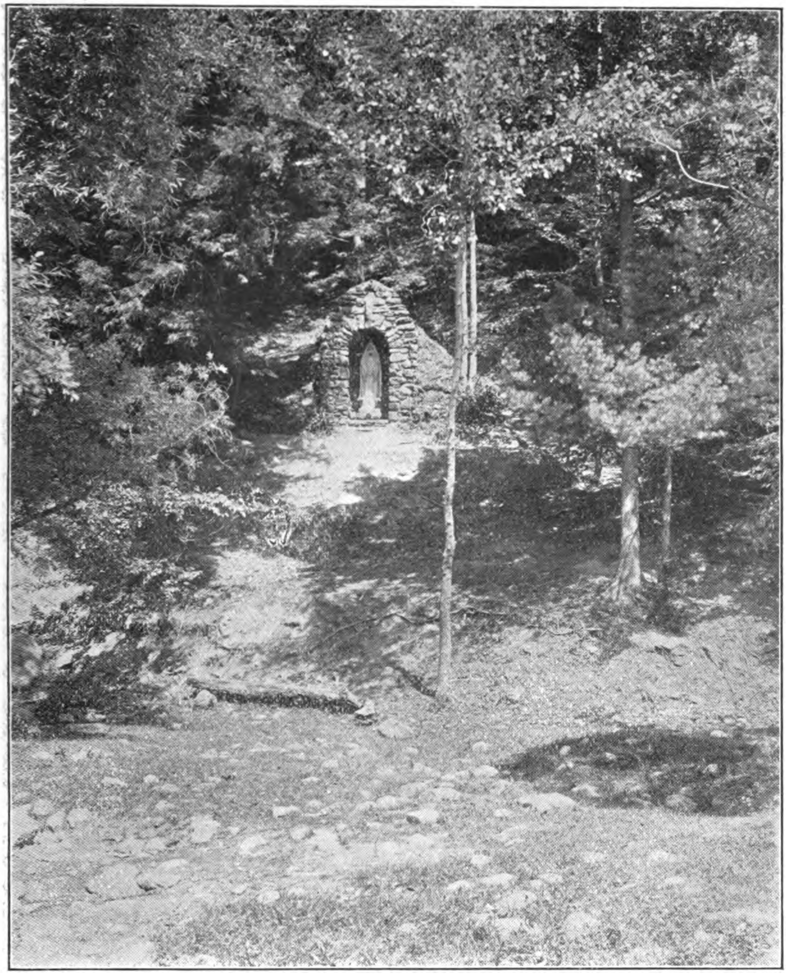
Those who come here, or who study the sacred association of the site, with the reverence for well-founded traditions which is the mark of a Catholic instinct, soon view things with the proper spirit, and go away with the conviction that heaven has favored



GROTTO IN THE RAVINE.

this spot naturally and supernaturally, and are not surprised to see the number and fervor of the pilgrimages increase from year to year, in spite of obstacles and of our neglect—pardon the vulgarism—to "boom" Auriesville and its surroundings.

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It is important to bear in mind that Auriesville is preëminently a place of hallowed memories and associations calculated to excite our piety, to quicken our devotion, and move us to profess our faith, and to pray with the confidence that will obtain even miraculous answers.

In this country we are so unacquainted with the true nature and object of a shrine, that we are apt to expect too much or to obtain too little of the benefits of which it should be the medium, simply because we overlook or ignore its real purpose. The history of Lourdes and other great shrines have led many people to think that a shrine must necessarily be a scene of frequent and

BRIDGE IN RAVINE.

striking miracles. Indeed, it is quite common to meet with people who imagine that, when God sees fit to grant a miracle in answer to the prayers made through the intercession of Father Jogues, it will surely take place at the Shrine at Auriesville. It will not do to answer that the miracle which finally determined the canonization of St. Berchmans happened not at the shrine in Diest, but in our own country in the diocese of New Orleans. It would, it is true, be natural to look for special favors at the place where so much piety is shown; but the many remarkable favors reported as granted in other places through the interecession of

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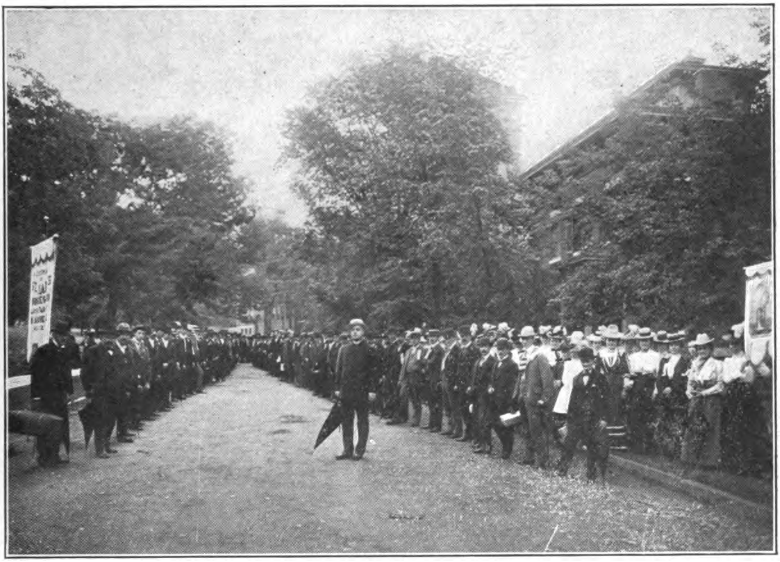
Father Jogues and his companions should correct our belief that the Shrine must necessarily be a place of miracles. A place of marvels it surely has been, both in the temporal and spiritual order; but, as yet, no miracles that we know of have lately been granted through the interecession of those whom we seek to have beatified.

If we need a proof of the attractive power of spots with hallowed association, we would but have to journey to Auriesville in August, especially on the Feast of Our Lady's Assumption or one of the Sundays of that month. There, on the brow of the hill,



A PILGRIMAGE STARTING (LITTLE FALLS, N. Y.)

overlooking the Mohawk, stands the Shrine of Our Lady of Martyrs, a plain wooden open pavilion capable of accommodating a thousand people, with an enclosed sanctuary in which a life-like statue of the Queen of Martyrs looks down on her children from over the altar. East and west the river flows through the fertile lowlands, now breaking over the rocks into the "Caugnewaghas" or Indian "laughing waters," now moving straight in a broad, dark stream, with no apparent current until the channel winds gracefully within banks which seem reluctant to let its waters meet the broad but swift tide of the Schoharie. Between the river and hills on the south the Erie canal stretches like a long silver

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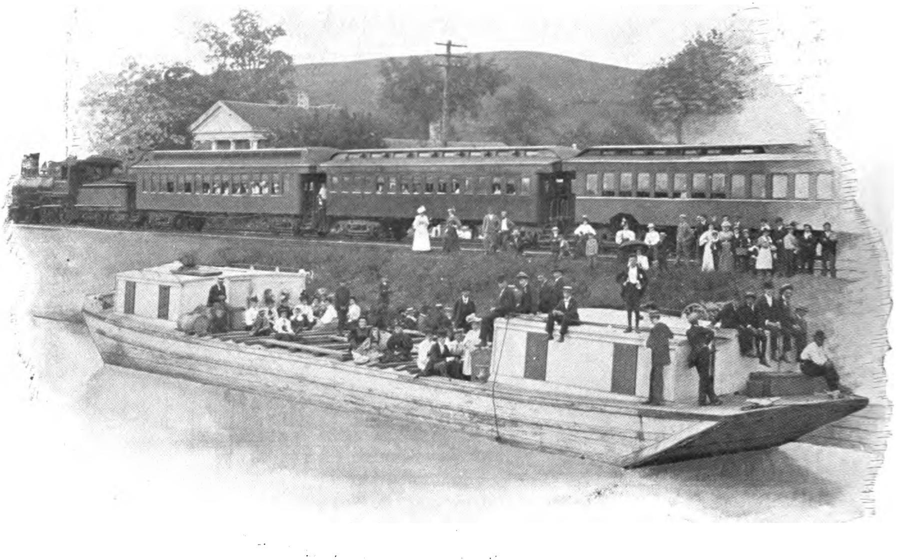
thread, its slow traffic making a striking contrast with the swift trains which are constantly passing on either side of these waters. Bridges over canal and river vary the beauty of the picture, and neat, substantial houses, surrounded by meadow, garden and orchard, add to it the charm of cultivation which only human industry can impart. Away to the north lie the foothills of the Adirondacks; to the east are the cities of Amsterdam and Schenectady, both illumining the heaven by night, and the former distinctly visible even by day from the hills of Glen to the south; in the west the hills seem to close, locking in the towns of Fonda and



PILGRIMAGE TRAIN AND BARGE.

Fultonville, and blending in outline and color with a sky which needs firm blue hills and the deep purple valley beneath as proper setting for its gorgeous sunsets. It is all beautiful beyond description, and even apart from the sacred traditions of the place, it has for some the charm, for others the inspiration, to rest quietly in the contemplation not only of the scene on which the eye rests, but of the peace which it suggests and of the higher spiritual beauties of which it is the veil. Nature has eminently fitted Auriesville to be the site of a Shrine of Our Lady.

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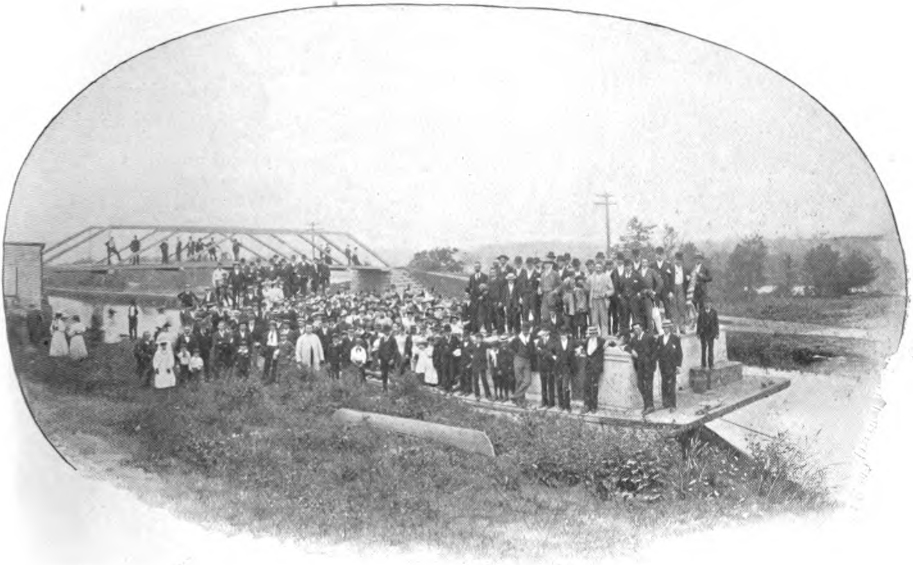
It is hard to imagine anything more devotional than the sight of the pilgrims who have come thither in honor of their Mother Mary and her servants slain for their love of the Cross of Christ. They have come from long distances; many of them are fasting in order to receive Holy Communion. They are not excursionists, out for a day in the country; they are performing a religious act, and, in spite of the crowds, there is never any disorder, noise or levity. After assisting at Mass and hearing a short sermon, they disperse over the broad enclosure, some visit the old shrine containing a statue of the Pietà, the Sorrowful Mother, holding



ARRIVAL OF PILGRIMS BY ERIE CANAL.

in her lap the dead Christ; some go to the Calvary, while others betake themselves to the Ravine. Then comes the open-air luncheon. At two o'clock the beautiful devotion of the Stations of the Cross is made in common. This implies considerable self-sacrifice, for there is no friendly shade as yet to protect the worshippers from the burning rays of the sun overhead.

Next a procession is formed to visit the Ravine. The Rosary is recited publicly on the way. When they reach the huge boulder near which the body of René Goupil was probably hidden, the missionary priest stands on the rock and tells the story of the heroic young Frenchman or reads the pathetic account of it by

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Father Jogues. Then once again the procession forms and when they arrive at the Shrine, Benediction of the Blessed Sacrament is given and the pilgrims start for home carrying with them devout recollections of a day spent at the sanctuary of Our Lady of Martyrs.

The Way of the Cross is the most frequent if not the favorite devotion here, and has been so since Father Loyzance first erected the Calvary with its circle of fourteen crosses, each the gift of some of his many friends. Even were this devotion not an indis-

SODALITY PILGRIMAGE FROM AMSTERDAM.

pensable one of every Catholic shrine, it would have suggested itself to one who, like Father Loyzance, had in view when purchasing this place the commemoration of Isaac Jogues, who consoled himself during his long captivity here with the reflection that he had been born under the shadow of the Cathedral of the Holy Cross in Orleans, France, and was only earning by his tortures the right to be called "Citizen of the Cross." The first memorial structure raised on these grounds was the large cross donated by the late Father Hourigan, inscribed with the title given to his mission by Father Jogues, The Mission of the Most Holy Trinity,

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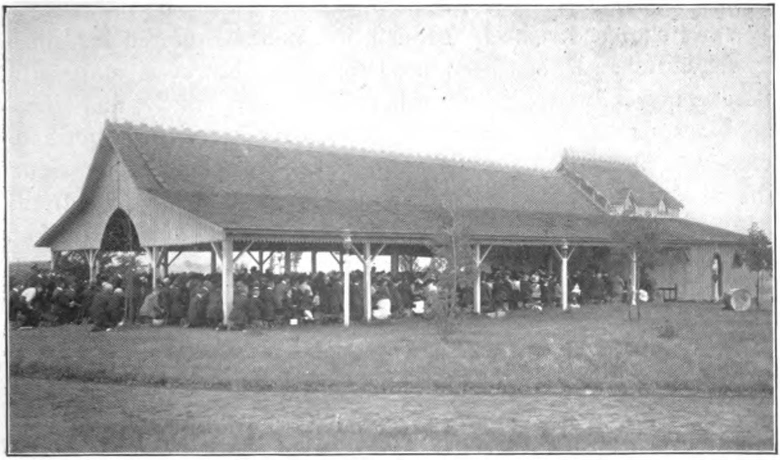
UP THE HILL OF TORTURE.

which is brought back to our minds by the sign of the cross. It is now the starting point for the Way of the Cross, which winds about the hill along an avenue planted with young trees, which will soon shade the small, if not the large, groups of pilgrims on this penitential journey, though in time even the two thousand who go over this path some Sundays will be sheltered from the burning rays of the sun. To the credit of all who make the Way of the Cross here it should be said that no one seems to mind the sun, nor has any one ever been harmed by it, and it is a common thing on pilgrimage days to witness from one thousand to three thousand men, women, and children at this devotion at midday in August, and the sight is inspiring and memorable. As the round is made the view is ever changing, the valley, the



AT MASS IN THE OPEN CHAPEL.

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river at its most beautiful turn, the village, the hills, the Shrine grounds, and, not the least, the stations themselves succeeding one another, and all contributing some stimulus to recollection and piety. The new stations are the gifts of pious pilgrims, whose intentions are not forgotten, even when they are absent. Some day the figures in these stations must be life-size, and each group or station must have its pedestal or grotto.

The relic of the Holy Cross is the only relic offered for public veneration here, and it is the only one applied to those who come to be relieved of mental or bodily ailments. It is not surprising that a relic of such virtue should be the means of obtaining many singular blessings in a place where everything disposes one better to faith and confidence. We have a relic of Catherine Tegakwitha,

AFTER MASS.

but since she has not been beatified, it cannot be offered for public veneration. It has been used privately, however, and with success, nor is it strange, since her life was so saintly, and since the widespread and endearing veneration for her virtues merit in some way special graces and favors through her intercession. The relics of Father Jogues and of René Goupil have not been found, nor has it as yet been deemed advisable to explore for them.

The Most Blessed Trinity is honored here because this mission was founded under that august title; and the Holy Name is also honored because Father Jogues used to honor it specially here and carve it on the trees; but, since it is a Shrine of Our Lady, pilgrims all seem to cultivate in a special manner her title under which she was first venerated in this valley, *Notre Dame de Foye.*

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MAKING THE WAY OF THE CROSS.

which in those days expressed what we now mean by the title "Our Lady of Sorrows," or, as we style it here, "Our Lady Queen of Martyrs." Prayers are said before the Pietà after the Way of the Cross; the Confraternity of Our Lady of Sorrows is established here and members are regularly received; the Seven Dolor beads are in demand and are always recited on the way to the Ravine; the black scapular is also conferred here, and a Solemn Novena is made here yearly in preparation for the Feast of the Assumption. In this Novena people join whether it be their good fortune to come to the Shrine or not, and the custom has grown of sending intentions to be placed on the altar. These intentions or petitions for prayer embrace every conceivable object, spiritual or temporal, the former especially, and it is gratifying to observe that vocations and conversions figure most prominently as well among the thanksgivings for favors received

AFTER THE WAY OF THE CROSS.

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AFTER A SERMON IN RAVINE.

as among the requests for prayers. Among these intentions we should always include the benefactors and friends of the Shrine, living or dead.

We may remark here that, since the first purchase of land at Auriesville, in 1884, not a year has passed without some improvement in or about the grounds. These improvements, together with the expense connected with the attendance on the pilgrims, especially when they come in large numbers, have all cost large sums of money, considering our limited resources, and yet, thank God, they have all been paid for by the charity of the friends and patrons of the cause of the Martyrs. *Although, in all justice, we might have called upon the pastors and other leading parties to visit the Shrine to help us to meet these expenses, we have never asked nor received an offering from them. What is more, we have never required admission tickets at the Shrine grounds, nor charged for entrance, nor even sought to obtain a commission from the railroad and other transport companies bringing pilgrims to Auriesville.* We do not mention this by way of boasting of our generosity, for we are aware that most people will attribute it to poor business methods, while others will malevolently regard the pilgrimages as a scheme for making money.

Nor do we regard it as altogether just that these expenses should fall on a few, or that such vast numbers of pilgrims should frequent the Shrine without helping to provide the means required for maintaining and improving it. Indeed, if we at-

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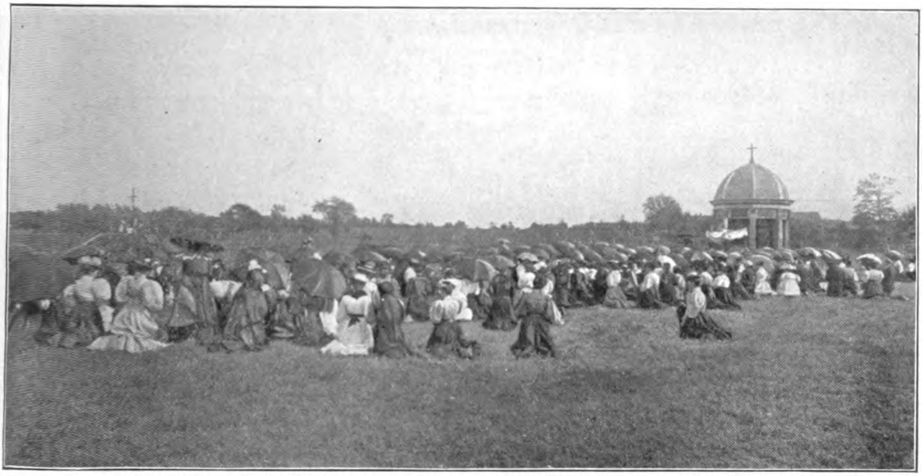

A BENEDICTION, DURING PROCESSION OF THE BLESSED SACRAMENT.

tempt to erect a permanent church or pilgrims' house at Auriesville, as, we trust, shall soon be done, we should necessarily have to call upon every one that knows or visits the place to help us. All we can plead in favor of our present poor business methods, with those who choose to consider them poor, is that we are striving to live by faith, and that, so far, thank God, our trust in Providence has not failed us.

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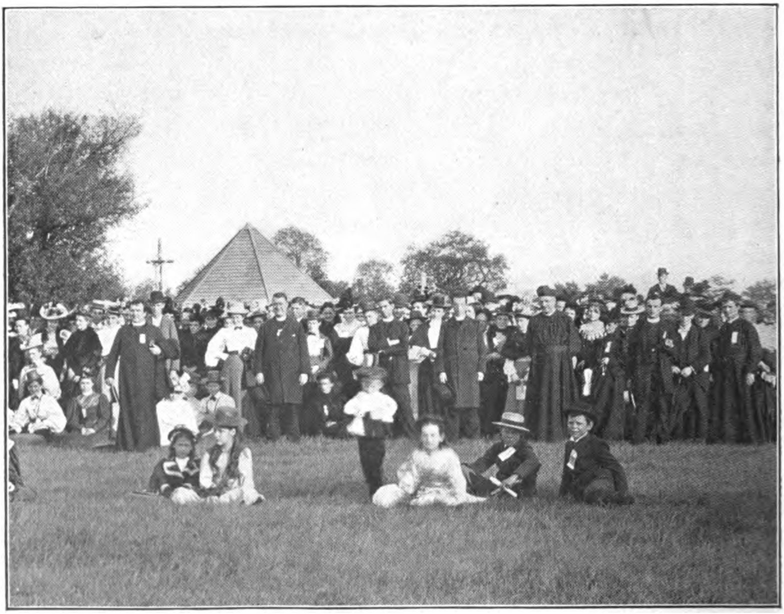
THE CAUSE OF FATHER JOGUES.

The Church begets holiness and esteems it above every treasure. It is her constant aim to cultivate it in her children and her great glory to record their saintly deeds from the annals of the past. Time does not efface them from her memory, because when memory is prompted by love it is always unerring and far-reaching. The love of the Church, like that of Christ her spouse, is undying; her memory of ages past is as sure as her memory of yesterday.

Thousands of souls have died in the lowly walks of life, full of merits before God, but unknown to their fellow-men. In life they were not called upon to take a prominent part in the affairs of this world; after death there would seem to be no reason why special notice should be taken of their virtues. At times, it is true, the very humility and hidden life they had cultivated has been glorified, as in the case of St. Alexis, by a special revelation from God. However, in the ordinary ways of Providence, those souls are usually chosen for honor after death whose lives have been remarkable among their fellow-men. Naturally enough, it is the benefit derived from their example of philanthropy that determines men to have them exalted to the honors of the altar.



AFTER THE DEVOTIONS.

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It is proverbial that it requires a long period of years to bring about this exaltation of souls departing this life in repute for holiness. Even when all is clear as to the heroism of their virtues, and certain about the miraculous favors required to manifest the power of their intercession, so many years must intervene between their death and the decree of their beatification that the one who takes up a cause at the start can rarely hope to bring it to a conclusion. Meantime, so great is the labor required, and so vast, in most cases, the expense incurred, that one is tempted to frame the proverb: "It needs a saint to make a saint," for it requires something of the spirit of a martyr to overcome the obstacles in the way of having one who lays down his life for the faith declared a martyr, and some of the heroism of a saint to do the work required to prove another's title to be venerated as a saint.

It is easy to see how in the course of a process of beatification delays can occur which may prolong the process indefinitely; sometimes so long as to necessitate its being taken up again from the very beginning; and at other times long enough to dishearten and even exhaust the patience of its advocates. It is certainly no slight test of a soul's repute for holiness, when the tradition concerning it is so strong as to inspire other souls, even after a lapse of centuries, with the desire to have it beatified and declared worthy of public worship. This is a remarkable fact in the case of Father Isaac Jogues and of several of his companions, so remarkable, indeed, as to be one of the strongest proofs of his heroic virtues in life and of his death in the odor of sanctity.

While Father Jogues was still alive he was regarded by all who knew him intimately as a saint. In recording this estimate of him, we must remember that it was not formed, as our own is apt to be formed, by the heroism he displayed during his two years of captivity among the Iroquois. Many a stolid Indian bore like tortures as calmly as the missionary, though more through their own motives of pride than through his motive of self-sacrifice. Many a white trader, too, in early colonial days stood brave and defiant under most brutal torments; in fact, several of Father Jogues' companions suffered with him just as keenly as himself, and yet they are not proposed as worthy of beatification. The virtues that made Father Jogues' companions and superiors look upon him as a saint were the obedience, the patience, the self-sacrifice, the fortitude, and the devotion which made them feel

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so sure of his constancy under every trial, that they never hesitated to entrust him with the most arduous missions, and they were never surprised that he should fulfil them with constancy unto death and under tortures even worse than death.

When his superior was choosing him as a minister of peace to the Mohawks, he noted in his "relation," or report, for that year, that the mission he hoped to found amongst them he would name Mission of the Martyrs. "If we are permitted to conjecture in matters that seem highly probable," he added, "we may believe that the designs we have formed against the empire of Satan will not bear fruit until they are irrigated with the blood of martyrs." When a third time Father Jogues must go to the Mohawks, it would seem that he was the only one his superiors and brethren could think of as suited for the "Mission of the Martyrs." Such an estimate of his virtues they could have had only after witnessing in him, during all his religious life, the spirit of a martyr. His superior's conjecture was justified; only blood could sow the seeds of faith among the Mohawks. His choice of Father Jogues was justified. He chose him for his martyr-like spirit. He could quite naturally, therefore, write, on hearing of Father Jogues' death: "We may regard him as a martyr before God."

That this view of Father Jerome Lalemant was not singular or short-lived is clear from the fact that, some years later, one of his successors, Father Paul Raguenau, thought fit to include the traditions concerning Father Jogues among the collection which was drawn up, not only to preserve the memory of such men as Brebeuf, Garnier, Daniel and Gabriel Lalemant, but to provide materials for the process of their beatification, should it ever be instituted. Each of these memoirs is attested by Father Paul over the signature of his secretary, Joseph Poncet. This, then, is the first step taken for the beatification of Father Jogues, and fortunately this collection of memoirs exists to-day, certified by one who knew its whereabouts during the suppression of the Society of Jesus, and who witnessed its return to its original owners.

All the memoirs and lives we have of Father Jogues were written with this one purpose, to preserve the memory of his virtues, heroic sufferings and death for the faith, and to gather together the material that might serve for the process of his beatification. It was this purpose his superiors had in view when they had Father Buteux put together all he had heard from Father Jogues himself concerning his tortures and slavery among the Iroquois.

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It was this same purpose that led Abbé Forest, a Jesuit of the eighteenth century, to write the biography of his townsman; and with a like purpose Father Felix Martin made use of the manuscript of Abbé Forest, which the French Revolution had prevented the author from publishing, in preparing his excellent life of Isaac Jogues. Finally, the distinguished translator of this life, Dr. Gilmary Shea, made his work one of devotion. It was only one of very many tributes of the great historian to the Apostle of the Iroquois, whose generous self-sacrifice he loved to record, though the story of his sufferings pained him so much that his manuscripts still bear evidence of the tears he shed when composing them.

It is clear, then, that at no time since the death of Father Jogues has the project of having him some day declared Blessed been forgotten. It is noteworthy, besides, that in all the eulogies pronounced on him and on his many fellow missionaries, heroic as all of them were, he has always been classed with those who are singled out from the others for their distinguished sanctity. So characteristic and predominant is his sanctity in all he does, that it compels the admiration even of men who think a Jesuit cannot be sincere. According to Parkman, he is one of those "whose character the pressure of Loyola's system intensified, without debasing, one who was so good that, even the violence done by that system to the noblest qualities of manhood, joined to that equivocal system of morality which eminent casuists of the Order have inculcated, could not make a whit less conscientious or religious."

If documents and historical eulogy of every sort were enough to establish the sanctity of Father Jogues, they could be furnished in abundance—so abundantly that the difficulty would be not in providing them, but in selecting from their splendid testimonials to his merit. Documents, however, are not enough, howsoever important may be the part they must play in every process of beatification. In a case like that of Father Jogues, in which it is impossible to furnish traditional evidence of his repute for holiness, either before or after death, the written testimony of authors and compilers from his day down to our own must be used to show that he practised all the theological and moral virtues in an heroic degree, and that his suffering and death were patiently and freely met for the interests of our holy faith. But the mere dry statement made from these sources is not the only, or in every case, the most convincing, argument in behalf of a

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cause. What is also in demand, and what naturally appeals strongly to the judges in a process of beatification, is the popular sentiment which such documentary evidence should produce, the sentiment of great regard for the sanctity of the soul in question, and the sentiment also of a great desire to have that soul honored on our altars.

It speaks well for the cause of Father Jogues that such a sentiment springs naturally even from a slight acquaintance with the manner of his life and sufferings and death. No sooner had the scholars who best knew the documents pertaining to his career prepared his biography for popular reading than an eagerness to know more about him was apparent everywhere. The short sketches published in pamphlet form, the monthly notices in the *Pilgrim of Our Lady of Martyrs,* the circulars issued from time to time, the excellent short biography written by Father F. Rouvier, of Mongres, France, all have been in great demand. Written as they were with the intention of arousing popular interest. it was soon found that even before they had appeared there was a disposition to read them, and this disposition has been increasing ever since their first appearance. Much of this interest is due, no doubt, to the familiarity of many of our priests with the story of Father Jogues' captivity and death. During the Third Plenary Council of Baltimore, when the Fathers assembled were asked to approve a postulate recommending the cause of Father Jogues, René Goupil and Catherine Tegakwita to the Holy See, they did not need to inquire either about the merits of these three servants of God, or about the motives which should prompt every Catholic to wish for their beatification.

What has most advanced the cause of Father Jogues the past twelve years is the Shrine of Our Lady of Martyrs which has been erected on the site of René Goupil's and his own martyrdom, which site was also the birthplace of Catherine Tegakwita, whose cause is associated with theirs. When the Reverend Joseph Loyzance, then of Troy, N. Y., first thought of finding the place consecrated by the memories of these heroic souls his project was considered a hopeless one by many. Even when by the use of maps and by the aid of the distinguished topographer, General John S. Clark of Auburn, N. Y., he succeeded in locating the site where the Shrine now stands, it was thought that he would never be able to establish his position in such a way as to satisfy the many residents of the Mohawk Valley who had all their different theories about where this site must be. In the first place,

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not all could have access to the maps of the old Indian villages as they were located at different intervals from 1635 to 1684; nor could all have the benefit of the personal direction of General Clark in their several researches. Even could they have availed themselves of all these aids, the convictions that had grown with years would naturally be hard to shake, the more so that plausible arguments were not wanting for the many theories.

To encounter all this opposition would seem thankless, were the determination of the site of the death of Father Jogues for mere historical interest the only object of Father Loyzance. The pious admirer of the first pioneer priest of New York State had a higher object in view. To his eye of faith it would be a great achievement to discover the spot hallowed by the blood of a martyr; but this discovery seemed to him desirable only in so far as it would help to bring about the solemn declaration that Father Jogues was truly a martyr in spirit as well as in the manner of his taking off. To help on this result the site of his death must be made a means, not only of making his heroic life and death better known, but also of inciting pious souls to a confidence in his favor with Almighty God; or, at least, to the desire to prove by their prayers the power of his intercession. As is well known, two things which seem, at first sight, to be mutually contradictory, are required before a cause of beatification can be introduced. It must first be proved that no worship has been paid to the servant of God whose cause is presented and then it must also be shown that miracles have been performed in answer to prayers made through their intercession. As in every other detail of a process, in these two points also is the investigation most searching. How, we ask, obtain a miracle unless we induce the people to pray, and that fervently, in the way that makes prayer most acceptable to God, the prayer that calls for miracles, united prayer. And how shall we have them do this without leaving them under the impression that they are to some extent worshiping those whom the Church as yet forbids us to worship?

The difficulty is not so great as it appears to be at first sight; but like many difficulties that are easy to answer, it may be very hard to meet in practice, explain as you will the distinction between public veneration, which is forbidden, and private veneration, which is allowed; insist, as much as you can, on the right we all have to ask any departed soul to intercede for us, so soon as one of God's servants is proposed as being possibly worthy of beatification, it is hard for some pious minds to treat with that

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soul as with ordinarily faithful souls, and it is hard to prevent them from acting or speaking as if they might publicly venerate the soul in question. It was a wise plan, therefore, of Father Loyzance to erect, as the only place of worship at the site of Father Jogues' death, a shrine in honor of Our Lady of Martyrs, securing in this way our Blessed Mother's favor on the cause of those who had hallowed, whether by their life or death, the soil of the old Mission of the Martyrs, and preventing most effectually any tendency to worship publicly those whom the Church has not yet presented to our worship.

Now in this country we are so unacquainted with the true nature and object of a Shrine, that we are apt to expect too much or to obtain too little of the benefits of which it should be a medium, simply because we overlook or ignore its real purpose. The great Shrine at Lourdes has led many people to think that a Shrine must necessarily be a scene of frequent and striking miracles. Indeed, it is quite common to meet with people who imagine that, when God sees fit to grant a miracle in answer to the prayers made through the intercession of Father Jogues, it will surely take place at the Shrine at Auriesville. It will not do to answer that the miracle which finally determined the canonization of St. Berchmans happened not at his Shrine in Diest, but in our own country in the diocese of New Orleans. It would, it is true, be natural to look for special favors at the place where so much piety is shown, but the many remarkable favors reported as granted in other places through the intercession of Father Jogues and his companions should correct our belief that the Shrine must necessarily be a place of miracles. A place of marvels it surely has been, both in the temporal and spiritual order, but as yet no miracles that we know of have lately been granted through the intercession of those whom we seek to have beatified.

In his excellent life of Isaac Jogues, Father Felix Martin narrates several wonderful answers to prayer made with a view to having the power of this servant of God made manifest to men; but it would serve no purpose to present these in his process at this late day. If God wishes to have Father Jogues beatified, He will surely manifest His power; if men wish to hasten this manifestation they must do all they can by their prayers and by their zeal for his cause in every way to deserve that he should extend to them the power of his intercession even by a miracle. "What can we expect from the martyr," wrote Dr. Shea in one of his private letters, "if we treat him so shabbily?" True enough; how

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can we look to him for a miracle until we do something proportionate to such a favor.

But there are no relics! The implication is that there can therefore be no miracles. Now, one of the most frequent experiences in the course of a process of beatification is the discovery, or what comes to the same, the identification, of the remains of the one to be beatified. In many instances this discovery is made in such a singular way as to be regarded itself as miraculous. Relics of Father Jogues do not exist, unless we regard his manuscript as such. His body was thrown into the Mohawk; his head lies buried near the village palisades, we suppose, because it had been placed on them the evening after his murder.

The remains of Catharine Tegakwita still exist, and are kept carefully by the Abbé of the parish in which her reservation is still maintained, and the site of her tomb is known, and many and remarkable are the favors ascribed to the use of the relics and to prayers said at the tomb, at which descendants of her tribe may be seen kneeling frequently on pleasant Sunday afternoons. The bones of René Goupil were buried in the ravine which falls back of the old Indian village line, a short distance from the Shrine grounds. They were buried by Father Jogues, who hoped one day to enrich some Christian soil with the bones of this martyr. Of course they have not yet been found. What honor they would receive could they be discovered may be judged from the value set upon a stone which lies in the ravine, and which popular credulity at one time sought to invest with supernatural virtue.

When Father Jogues, previous to the burial of the body of René, was obliged to hide it from the young Indian braves, he put it in the stream, fastening it against a large rock, around which the waters flowed, by piling upon it smaller stones. Now, it happens that there is a large limestone in the depths of the ravine, just where the stream-bed formerly lay, and because it was natural, when the ravine was first identified as the burial place of the young martyr, to say that this may have been the large stone described by Father Jogues, it was soon taken for granted that it must have been the same, and immediately it was treated as a relic. Fragments were broken off and passed around, and kept sacredly, and even steeped in water to try their curative powers. Cures were soon attributed to it, and the demand for more fragments became so great that it was necessary to fence round the stone, encage and padlock it, lest its popularity should be the cause of its utter disappearance.

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Strange to say, Catholics were not the only ones to ascribe such virtue to this stone; non-Catholics also began to look upon it as a preternatural agent, partly out of respect for what they thought the Catholics believed, but chiefly because of the superstitious tendencies of our nature, which are common to all men, even to unbelievers. Now, God can make use of the lowliest and simplest of His creatures as a means of exercising His almighty power; and the soil of certain spots consecrated by the blood of martyrs, or even the bark of the trees, have been used as a medium of His divine influence even to the extent of miraculous results. There is no reason why the ravine, so hallowed by the burial of the young and saintly hero, René Goupil, and by the devotions of his companion in sufferings and death, should not thus become a place and source of miracles, if God wills it; but to encourage or even lightly to permit a belief more or less superstitious to be spread abroad about it and acted upon would do great damage to the cause of both Father Jogues and René Goupil. The Church, which is so slanderously accused of fostering superstition, is, on the contrary, most jealous of it, and severe with her children who give way to it.

The truth is, miracles and, in most cases, relics, though most important as a cause of this kind proceeds, are in the beginning of the process only secondary in importance compared with the statements that must be prepared on the virtues of the souls to be beatified, on their repute for sanctity, on their strict orthodoxy in doctrinal and moral writings and teachings, on their Christian-like deaths, on the popular belief in their salvation and extraordinary power of intercession, and, finally, on the rigor with which every attempt to cultivate them by public worship has been discouraged and frustrated.

It may sound strange, but this very tendency to venerate publicly a servant of God not yet beatified is one of the strongest proofs of his sanctity, and yet it must be checked under the penalty of losing his cause entirely should it be encouraged or permitted. As we have mentioned in the case of René Goupil, so an episode in the cause of Catharine Tegakwita will show what vigilance and sternness this requires. Born at Ossernenon, now Auriesville Station, Catharine moved with her tribe first to Gandawague, the present village site of Auriesville, and next to Caughnawauga, now Fonda, where she spent most of her life. The spring which marked the site of the old Indian village soon became known as the Tegakwita Spring. Its waters are still run-

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ning, and it was a harmless thought to use them for drinking, but it was not so harmless to think of sending them here and there as being likely to show curative powers. Yet still some thought of doing this, all on the strength that Catherine must have frequented the spring when she went to draw water for her household. Happily, this did not last long, and people now look more to the saintly maiden herself and to her virtues than to any of the material things associated with her memory.

It should be clear from all that has been said that the cause of Father Jogues has not yet been formally presented to the Holy See. Petitions have been made by the Bishops both of this country and of Canada to receive his cause favorably when it shall be deemed proper to present it, but this only means that the highest dignitaries of the Church in these countries concur with the clergy and laity in the conviction that he lived a saintly life and died a martyr's death. It means also that they appreciate the great benefit it would be to our piety to have him declared Blessed. Meantime the same conviction has been growing among the laity, and it has led them to appeal to his intercession with greater confidence, and, to judge by many letters of gratitude they write, with greater proofs of the favors God grants through his servant. These are some of the results of the work done for his cause since 1884, when active interest in it was renewed, and they are important: they lend additional weight to documents and testimonies that have been collected with more energy during that time, and urge on us the need of a speedy presentation of the cause to Rome.

By the appointment of a vice-postulator the preparation of this first process was assured. The Rev. Arthur E. Jones, S.J., whose familiarity with the archives relating to the history of Father Jogues recommended him for this office has been appointed to this charge. All the evidence of Father Jogues' virtues must be sifted, all his writings examined, and all the traditions about his sanctity and his death for the faith investigated thoroughly, before the Bishops, who will be deputed to judge in the case, will consent to transmit this first process to be examined by the congregation of Rites. While all the erudition of postulators and advocates shall be thus employed in establishing the proofs of his title to our veneration, the faithful generally will be praying for the corroborative testimony of miraculous intervention on the part of God in answer to prayers made through His servant, which testimony of miracles must in turn be exam-

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ined with the closest scrutiny, in order that every possible human means may be employed to assure us that Father Jogues is worthy of the honors of our altars.

This then is the present state of the cause of Father Jogues. Everything seems opportune for the preparation and speedy presentation of his cause to the proper ecclesiastical courts. This is the most important of all the measures thus far taken. All that has been hitherto done will help to a favorable reception of the cause when presented, but they are by no means essential for its introduction. The publication, the Shrine, the pilgrimages in behalf of the cause, might be done away with to-morrow, but the preliminary process of presenting it could and must be prepared. It can be prepared, moreover, without any detriment even before the relics of those who are to be beatified are found, or before any first-class miracles are accredited to them. It would not do, however, to give up what has been of such aid to the work in the past; nor is it too soon to pray and to pray fervently for the miracles required before the final decree of beatification. Accordingly, while the preliminary process is being actively prepared, renewed efforts must be made to publish still more about the servant of God in question, to increase the pilgrimages to the Shrine in number and in fervor, and to multiply the prayers which shall finally draw down God's benediction on the undertaking, even to the extent of a miracle.

With the cause of Father Jogues, that of René Goupil, his companion, and of Catharine Tegakwita, who was born on the site of their martyrdom, will be combined. And with this triple cause, that of Father Jogues' companions, Brebeuf, Lalemant, Daniel and Garnier, who died on Canadian soil, is also to be united. No true Catholic will ask why we should be so anxious about the beatification of these great servants of God. It is for us a family as well as a national affair. To the men and women who made the beginnings of our history Catholic we owe unceasing gratitude; to the most distinguished of them who make our entrance and first foundations in America a splendid record of heroism and saintliness we owe a devout remembrance that can never rest satisfied until it shall be permitted to manifest itself in public veneration. Divine providence blessed our soil with the miracles of grace that made a Jogues, a Tegakwita, a Brebeuf. It has worked the miracle of compelling even biased non-Catholic minds to proclaim their esteem for these heroes in terms so reverent as to sound almost like those of religious worship; the

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same divine providence can and will, in answer to our prayers, atttest what it has done in sanctifying their souls, by miraculous proofs of the glory to which their sanctity entitled them.

Some Directions for Pilgrimages.

The following regulations for pilgrimages to the Shrine of Our Lady of Martyrs, at Auriesville, N. Y., will be useful to pastors organizing pilgrimages, and conducive to the order and piety of the pilgrims.

Announce the pilgrimage in good time, as definitely as possible. Have the announcement printed, giving date of pilgrimage, time of departure and return, and the Order of Exercises at the Shrine.

Make it clear that it is not an excursion, but a pious pilgrimage to a Shrine erected in the name of Our Lady of Martyrs, on the site consecrated by the zeal and sacrifice of devout servants of God, who, it is hoped, will one day be honored as saints for their virtues and heroic death.

If an instruction on the end of pious pilgrimages, and on the particular object of this one, be given in the church some time before, the mere pleasure seekers will remain at home, and the pilgrims will be better disposed to reap the full benefit of their piety Topics for this instruction will be found in *Shrine Mauual*, and in the pamphlet sketch of the Shrine.

Ample opportunity should be given to the pilgrims to go to confession on the day before, as there is time to hear only a few confessions on their arrival at the Shrine.

The best way to organize a pilgrimage is to choose a committee from the various parish societies, both of men and women. A number of marshals should be chosen for the day of the pilgrimage, to help the priest in charge to conduct the pilgrims to and from the railway station, to lead the devotions, beads, etc., in the cars, and when at the Shrine to assist the priests there in forming the various processions, and to act as ushers at the gates, about the grounds, and in the chapel during services.

The choir should be as large as possible, and the members should be instructed to prepare a programme of suitable hymns, for singing on the way to the Shrine, for the procession up the hill, and for the Mass; the *Stabat Mater* at the Stations of the Cross, some hymns to Our Lady for the procession to the ravine, and the *Pange Lingua, O Salutaris*, and *Tantum Ergo* during the procession of the Blessed Sacrament.

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On arriving at the Auriesville Station, the pilgrims form ranks, the members of the various church societies walking together at the head of the column, led by a Cross bearer. They proceed up the hill, singing the Litany or some hymn in honor of the Blessed Virgin, and saying a decade of the beads after every ten invocations, or after each stanza.

Mass is said as soon as the pilgrims fill the chapel, and immediately after the Mass groups of pilgrims are led about the Way of the Cross. This is followed by an intermission, after which the bell gives the signal for the procession to the Ravine, where the sermon of the day is generally preached, followed by prayers and a hymn in honor of the Blessed Virgin.

If time and weather permit, the last exercise of the day is usually a procession in honor of the Most Blessed Sacrament, all the pilgrims walking together in ranks to the three altars erected on the grounds for this purpose. When it is not possible to have this procession, the devotions are closed by Benediction of the Most Blessed Sacrament.

It will help very much to have the members of the various parish societies wear their proper regalia, and walk together under the leadership of their own officers, with any banners or flags they may be accustomed to carry.

We would suggest that every pilgrim wear a Shrine pin, which we can furnish you, or some other emblem.

For the procession of the Blessed Sacrament, the priest in charge of the pilgrimage should choose four men to carry the canopy, and, if possible, send some altar boys with their cassocks.

Pious articles, such as beads, crucifixes, scapulars, medals, *Shrine Manuals,* pictures, souvenirs, etc., may be purchased on the grounds.

Pilgrims should not come together in large numbers to the Shrine, especially on Sundays, without notifying and receiving the consent of their pastors and apprising us of his consent. This is necessary for order, at the Shrine and in the parish.

Some days before the pilgrimage word should be sent to the priest in charge of the Shrine, about the number expected to make it, how many may receive Communion at the Shrine, the number of priests to accompany the pilgrims, and the time for the arrival and leaving of trains.

Lunch may be had at the hotel, and stands for selling coffee, tea and soft drinks, and sandwiches, are convenient to the grounds, but for large numbers the hotel keeper should be notified beforehand.

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